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





*History of the Manchu Language, from the Preface
to Professor I. Zacharoff's Manchu-
Russian Dictionary, 1875.*

TRANSLATED FROM THE RUSSIAN BY M. F. A. FRASER.

[Concluded from p. 113.]

FOR the Manchu Emperor, as for the earlier peoples of Manchuria, the principal motive for the introduction of writing was the consciousness of the necessity of having written laws for the administration of subject nations, and of inaugurating and maintaining relations with neighbouring ones. No sooner had he appropriated the Mongol writing, therefore, than he issued an edict ordering the formation of a learned Committee, the *Kooli selgere yamun* ᡤᡠᡵᡠᠨ ᡤᡠᡵᡠᠨ ᡤᡠᡵᡠᠨ ᡤᡠᡵᡠᠨ or *legislative bureau*, in which body then centred the entire literary activity of the Manchus. In its offices were written all official papers bearing on the administration of their own people or connected with their relations with their neighbours; and, in obedience to an edict which appeared in 1629, here were compiled their annals from the founding of the dynasty. Here were also made translations of Chinese historical works, such as the *Liao Gurun i Bitkhe*, *Aisin Gurun i Bitkhe*, *Yüan Gurun i Bitkhe*, the *Hui Tien* or Code of the Mings, and the Military Code; all the works mentioned were translated and published even before the Manchus entered Peking in 1644.

In this Committee one of the principal active members was the gifted and industrious Dakhai, whose excellent knowledge of Chinese literature procured for him the position of the Emperor's secretary when he was only twenty years old. All the state papers and letters of Tai Tsu's international relations with the Chinese government, with Mongolia and with Corea, were written by the hand of Dakhai, who also composed and wrote all the proclamations to the Chinese people. His perfect command of both languages, backed by a surprising capacity for hard work, enabled him to find

time from his official duties for the translation of many Chinese compositions into Manchu, amongst which may be noted the *Hui Tien*, or Ming Code of Laws, the Military Laws, the *T'ung Kien Kang-muh*, a historical work in six volumes, Mencius, and the *San Kwoh Ch'i*, or Historical Romance of the Three Kingdoms. His multifarious labours in this line produced in his mind a conviction of the imperfections and faults of the Mongol writing applied to Manchu, and the inadequacy of the instrument to express the sounds and words of foreign languages, such as, for instance, Chinese. It was he who introduced the dots (*tonki* ) and the circles (*fuka* ) which put an end, in Manchu, to the uncertainty and confusion in regard to certain letters which still unhappily exists in Mongol, and which had led to a confusion in the ideas which the scribes intended to represent, arising through the faulty medium which they had to represent them. Such ideas were those which were conveyed in words like *aga*  "rain," *akha*  "slave," *toro*  (桃兒) "a peach," *doro*  (道兒) "a method," "road." For *ü*, *ch*, *c*, *ts*, *ds*, he devised the so-called *tulergi khergen*, "outer" or "foreign letters," and was thus enabled to express Chinese and Sanskrit sounds new to Manchu ears; for these letters he either drew on the component parts of already existing Manchu letters, or invented entirely new ones. The Manchu alphabet being, properly speaking, a syllabary, and not an alphabet, and knowing no consonants apart from vowels, Dakhai was obliged, in addition, to warn the learner that Chinese words such as *pien*, *lien*, *lio*, *lie*, are monosyllabic, although he was compelled to write them in Manchu *pi-yen*, *li-yen*, *li-yo*, *li-ye*. By these improvements, which were sanctioned by an Imperial Edict in 1632, Manchu writing acquired an alphabet distinct from Mongol; and although for over 200 years no further radical changes have been introduced, it has during that time, in the course of long and extensive use, developed a roundness, elegance and grace which still further distinguish it from its rude parent. In recognition of Dakhai's services to the language, the Manchu government in 1669 erected a monument to his memory.

From about this time dates the first Manchu dictionary, which contained only 1500 words, and has not come down to us. Political and warlike activity left little leisure for the cultivation of learning, and constant wars and campaigns in Corea, Mongolia and China, the occupation of Peking, the subjugation of the vast empire of the Mings and the quelling of subsequent insurrections, drew away the attention of great minds from the mild pursuits of literature for many a long year.

(1.) The arrival of a more peaceful period was heralded by the appearance, in 1682, of an excellently planned dictionary called the

T'ai T'sing Gurun i Yōoni Bitkhe, or in Chinese T'ai Ts'ing Ts'uan Shu (太清全書), composed by a Chinese called 'Hung Chao (Tsi Lien). Well arranged in alphabetic order, it is still anything but *complete*, and some of its words are such as have been discarded by later lexicographers, especially words of which an antique pronunciation is given. It is remarkable that this was the first work in which were printed the short grammatical observations on peculiarities of Manchu, which were repeated with the same want of orderly arrangement by subsequent editors. It is remarkable that such grammatical remarks should come into the head of a Chinaman, whose language and literature are destitute of such conceptions. Probably they came from the Mongols with the characters themselves, and that the Mongols borrowed them from Sanskrit and Tibetan, although the Mongols themselves made no use of them with reference to their own literature. These remarks were re-edited in 1730 in the important work called the Ts'ing Wên K'í Mêng by Shao Pin, a schoolmaster, with explanations in Chinese Colloquial. This book has remained to the present day the irreplaceable *vademecum* for Manchu.

(2.) In 1708 appeared a *raisonné* dictionary, arranged according to subjects, the *Manchu Gisun i Buleku Bitkhe* (Ts'ing Wên Kien 清文鑑) or Mirror of the Manchu Tongue. The data on which it was based were existing books, various ancient manuscripts and information supplied by old men in reply to questions addressed to them. This dictionary was divided into 36 parts, sub-divided into 280 heads; each word has its translation into Chinese and its explanation in Manchu.

(3.) As a sequel to this work followed, in 1722, Dai-gu's new Alphabetical Lexicon, the *Manchu Gisun i Ionkyame Toktobukha Bitkhe*. Daigu was struck by the fact that the Manchus were already beginning to forget their native language; he himself, though descended from a long line of Manchu officials, having been ignorant of it in his childhood, although like everybody else he had had to learn it before he could obtain official employment. His work was composed of: firstly, the grammatical observations referred to above; secondly, onomatopoeic interjections, *Murusheme Alkhudura*; *Khergen*; thirdly, synonymous words, *Kholbokho Khergen*; fourthly, technical terms and expressions used in the Six Boards, *Ninggun Djurgan i Shangakha Gisun* (which was published as a separate book afterwards).

(4.) A second *raisonné* dictionary, by Li Yen-tzi, called the *Manchu Gisun i Isabukha Bitkhe* (清文會書), in which the Manchu explanations of the former work were rendered in Chinese.

(5.) In 1771 the learned Committee issued the *Nongime Tok-tobukha Manchu Gisun i Buleku Bitkhe* (*Chêng Ting Ts'ing Wên Kien*) with 500 additional words, principally touching Chinese antiquities and literature, and formed partly from Manchu, partly from Chinese roots (from the latter, occasionally, very unhappily). This serves also as the only extant dictionary of contemporary spoken Chinese, as the Manchu explanations are translated into elegant colloquial instead of into the old book Chinese, which had been the case with former dictionaries. It is arranged according to subjects, but so confusedly and illogically, that an alphabetical index was judged necessary, in which under each subject the word required is found arranged in its order according to the Manchu alphabet, or, rather, syllabary.

(6.) In 1786, I-khing composed a new dictionary containing most of the words of the preceding ones, and 7900 new ones. In 1799 was commenced the cutting of the wooden types, but the work did not appear till 1802. It is called the *Manchu Gisun be Niyecheme Isabukha Bitkhe* (Ts'ing Wên Pu Hui).

(7.) In 1792 appeared a *tri-lingual* dictionary called the *Ilan Khatsin i Gisun Kamchibukha, Tuvara de dja Obukha Bitkhe* (*San Hoh Pien Lan*), composed by the Minister Fu Chung. This dictionary had been begun by Fu Chung's father (who had long served in Mongolia and in places bordering on that country), with the special object of facilitating the study of Mongol, which has neither dots nor circles to serve as guides to the pronunciation of its syllables. This work is divided into four columns; the first contains Manchu words alphabetically arranged, and it is, indeed, on account of the prominent place given to this column that the work is included among *Manchu* dictionaries; the second, the rendering of the same words in Chinese; the third, the Mongol words corresponding to the preceding Manchu and Chinese words; the fourth, Mongol words written in Manchu letters. The part taken by Fu Chung *filis* in this production was the addition of the supplementary words in the book referred to under (5).

(8.) A supplement to the preceding, without any title, was published in 1848 by the Minister Sai Shang, who was qualified for the task by his having spent his early years with his father, who was long in the service of the State in Mongolia. This contains: (1.) New Manchu words; (2.) Explanations in Chinese, which has been inadvertently omitted from No. 7, more especially explanations of Mongol words; (3.) Paradigms of conjugations of verbs Manchu and Mongol, and of letter changes; (4.) Unchangeable verbs, or such as are most commonly used in only one form.

This abundance of Manchu dictionaries indicates a demand, lasting for a whole century, for such guides. Indeed, the Manchu

government, from the very beginning of their *raj* in China, determined not to yield the palm for enlightenment to a nation which they had subdued, established schools wherever there was one of the military *corps*, in which were enrolled every Manchu name and the names of many Mongols and Chinese who had seconded them in their conquest of China. In these schools Manchu writing was taught and the Classical books of China learned in the Manchu language; there were indeed no other classical books or histories to translate. The government at the same time ordered that all the correspondence of the military *corps* or *Banners* should be either in Manchu only, or in Manchu accompanied by a Chinese translation. Soon all the laws and orders of the government, especially in military matters, were written in Manchu, and before long found their way into print. Thus, before the nineteenth century had begun, a Manchu literature had been formed by the labours both of the government and of private individuals. It must be confessed that they had learned only from the Chinese, and had learned only what the Chinese had produced during their long continued existence as a nation, and that the Manchus had not, and could not have, originated a literature of their own. On the other hand their zeal and industry deserve all honour, and by them they did their race a great and important service. They translated the Chinese classics so clearly and accurately that they rendered unnecessary those many-tomed commentaries, over which, in China, learner and teacher spend nearly all their lives; they also translated some though not all of the History of China, and the laws,—works for which a commentary is necessary, not only to explain events, but also words. All this work was done so clearly and correctly, that we can and must advise him who would know well the Chinese language and literature to learn Chinese books with the Manchu translations. A beginning was made of the translation of Chinese novels, dramas etc., but the zeal of the translators was paralysed by the action of the government, who, in order to preserve the pristine Manchu simplicity and morality, prohibited their translation. It must be acknowledged that such works are in China distinguished for their coarseness, and the unadorned manner in which they describe the depravity and immorality of men; but as people everywhere are more inclined to read light literature than learned books, the prohibition produced harm instead of good; it checked the development of Manchu literature, and, hardly lessening the number of readers of immoral romances, brought it about that the Manchus began to work still harder at learning Chinese and to forget their own language all the more rapidly.

But this was not the principal cause of the Manchus forgetting their native tongue. The truth was that they had come in contact with a numerous nation who had already long enjoyed a fairly well-developed culture and civilization. From old antiquity China had always wielded a prestige for enlightenment and learning, which wonderfully enthralled the neighbouring rude peoples who had either come into temporary relations with her or had conquered her broad lands by the force of the sword. The ancestors of the Manchus,—the Churchens,—in spite of all their efforts to maintain their language, customs and nationality, were crushed by her civilization and became, to all intents and purposes, Chinese. The same fate has overtaken the present Manchus, a ruling race, whose number in 1848 was five millions all told, including women and children. Scattered in garrisons over a vast empire, among the most numerous race that history tells of, they have found it impossible to live without knowing the Chinese tongue, and having no literature of their own, have had to have recourse to Chinese books. Their government itself, in spite of its desire to preserve the nationality of its people, found that its Imperial interests centred more and more in China since the conquest, and that it had more talking and writing to do in Chinese than in Manchu, which language, as a natural result, went further and further into the back ground. Hence the lamentations, which began as early as the second half of the eighteenth century, about the Manchus forgetting their mother-tongue, and only learning it, like a foreign language, in order to become qualified for an official career. The Government, holding the knowledge of the mother-tongue to be "the very foundation of the State," and hoping to preserve that knowledge among its compatriots, was constantly reminding them by edicts and exhortations of their obligations in this respect, and encouraging them to write and translate by awarding high literary degrees to translators. Translation led to high rank, wealth and honours, and translators occupied half of the official posts, but the great number and the advanced state of culture of the Chinese people set the designs of the government at defiance. Those Manchus who were dispersed at different posts among the Chinese soon became like the latter in customs and picked up their Chinese language insensibly by the sheer necessity of the case; next followed the Central Government in the same track, and with it the Peking Manchus. In the corps stationed in the provinces the standing orders to carry on all the internal written business of each corps in Manchu, and to correspond only in that language with the Government, kept the knowledge of the mother-tongue longer alive, not only as regards writing, but as regards daily family oral intercourse; as for example in the Ili corps (in Kuldja), even up to the

how to write it, especially with respect to words from the classical books ; and it is considered the height of literary ability and taste to be able to write in this old-fashioned calligraphy a preface at the beginning or an epilogue at the end of one's own or a friend's book. The Emperor poet had evidently, by study, acquired all the qualifications of a Chinaman of learning and culture, including the affection for antique writing ; and naturally his composition was prepared for publication in that form. But if a poem, written by a Manchu Emperor, and celebrating the capital of the Manchu people who had conquered China, had appeared in Chinese and in ancient Chinese to boot, it would have *ipso facto* constituted itself a witness of the antiquity of Chinese literary culture. On the other hand, if published in Manchu as then ordinarily used, it would have appeared in a writing not only devoid of antiquity, but even *foreign*,—borrowed from the Mongols ; while the shapes of the Mongol letters, strung on their narrow perpendicular upright, are far from possessing the wealth and variety of the square Chinese hieroglyphs.

A Committee of learned men was formed, and the task was set before them of finding new forms for Manchu writing approximate to archaic Chinese, *i.e.*, to invent in modern times a fictitious ancient-Manchu character. The Emperor himself took part in the work and was the leading spirit of the council. Its materials were : an inscription on the seal of the Emperor T'ai Tsung-wên (1627-1644), engraved in letters which were not Manchu, (we were not told what letters these were, but perhaps they were *square Mongolian*, which the members of the committee did not know), and various scraps of old Chinese preserved on old stones, vessels, weapons and coins. Under their skilful hands was elaborated, after much thought and consultation, a syllabary of broad square Manchu characters not unlike archaic Chinese ; the curved strokes, as in B. P., were straightened out, and the little circles denoting the guttural aspirate were transformed into squares. Fukheng and the other ministers, his colleagues in the work, to tickle the vanity and fancy of their master, developed from the same idea in all 32 square quasi-antique Manchu scripts, thus "making their Emperor comparable with Wên Wang, the Chow Emperor who increased the original number of the strokes of the *pah kwa* (*dshakun dshichugan*), which were the foundation of the Chinese characters, to 32" ; (see their report prefixed to the poem as a preface). This celebrated poem by an Emperor was subsequently published in 32 quasi-antique Manchu and 32 really antique Chinese scripts ; and in order that the three years' labor of the committee might not be in vain, it was ordered that the new-ancient Manchu writing should be

henceforth used on the seals of the Emperor, high boards and tribunals, and officials higher than the 6th class, and on the seals impressed on patents conferring high appointments and hereditary rank. The newly-introduced square "antique" Manchu letters, indeed, filled the field of the official seal, especially when it was a large one, much better than the old narrow ones could ever be brought to do.

The composers of these fantastic Manchu "antique" scripts did not trouble themselves to issue syllabaries to facilitate their acquisition by their countrymen, to whom they remained almost unknown, for there were few who had money to spare to buy the costly editions of the poem of their Emperor. The ministers' dream, known to us by their report, that this writing would be used by remote posterity, was never fulfilled; and perhaps some future archaeologist, into whose hands has come some old seal inscribed with Manchu seal-character, will puzzle his brains for an answer to the questions, When was this writing in vogue, and what people used it? It was never used by the people even for prefaces to Manchu books, as the really antique Chinese scripts are used by Chinese *savans* for prefaces to Chinese books. Probably the remains of the square Mongolian will present the same enigma to coming Orientalists; the idea of it also sprung from the caprice of an Oriental sovereign, Khubilai Khan, and it also, unsuccessfully executed as it was by a Tibetan Lama, was of no use to the language, and almost unknown to the people.

Bible Birds.

BY REV. R. H. GRAVES, D.D.

SEVERAL years ago I published in *THE RECORDER* some notes on Bible Plants and again on Bible Mammalia, hoping that they might be useful to future translators of the Bible. With the same object I now add some notes on the *Birds* of the Bible. Let us first begin with the *Birds of Prey*. There are fifteen distinct Hebrew names for birds of prey mentioned in the Bible.

(1.) *Ayit*, אֵיט. This is a collective term applied to the *raptors*. It occurs three times, viz., Gen. xv, 2; Job xxviii, 7; Is. xviii, 6, and is rendered "fowls" in the old version, but more properly "birds of prey," "ravenous birds" in the Revised Version. It is properly rendered 鷃鳥 in the Mandarin (Scheres.) and some other versions.

(2.) *Peres*, פֶּרֶס, lit. "the Breaker." Lat. *ossifrage*, "Bone Breaker." This is the Lämmer-gier (lamb vulture) or Bearded vulture (*Gypaetus barbatus*). The word occurs but twice in the Bible, viz., Lev. xi, 13; Deut. xiv, 12. It is rendered into Chinese by 鵂 in all the versions. But this is the osprey or fish-eagle (see Pên Tsao and Kang Hi.) A hare-eagle, 兔鷹, is mentioned. This might do, but I would prefer 鵂 which, according to the Pên Tsao, catches goats, deer, dogs, etc.; or better still 鵂, which Williams gives as the condor or lammer-gier, and the Pên Tsao identifies with the black 鵂.

(3.) *Nesher*, נֶשֶׁךְ. This is uniformly translated "eagle" in the English version, though the R. V. has sometimes "vulture" or "great vulture" in the margin. Tristram says it is without doubt the Griffon-vulture or great vulture, which is still called by the Arabs "*nissr*" (*Gyps fulvus*). It was deified by the Assyrians as Nisroch, the eagle-headed god of the sculptures (2 Ki. xix, 37; Is. xxxvii, 38). In Micah (i; 16) we read, "Enlarge thy baldness as the eagle," which refers no doubt to the Griffon-vulture.

The word occurs twenty-eight times in the O. T., and is rendered *ἀετός* in the Sept., which word occurs four times in the N. T. The Chinese translators all render 鷹, which should be retained. The Pên Tsao says the term is derived from their "striking and attacking" other birds, 鷹, which applies to all accipitrine birds. In Micah (i, 16) the Mandarin version has 秃鷹, which is decidedly better than Medhurst's 神鷹, which is the eagle and not a vulture.

(4.) *Racham*, רָחַם, Gier-eagle (i.e., vulture-eagle). This word occurs but twice (Lev. xi, 13; Deut. xiv, 17—*rachamah*). Tristram says this is identical with the Arabic vernacular *Rachmah*, which is the Egyptian vulture—*Neoptuon percuopterus*. The Chinese versions have 爰居, which Kang Hi describes as a sea-bird "as large as a colt." This does not suit the original. Will some ornithologist suggest a better term?

(5.) *Dayah*, דַּיָּהּ, Lev. xi, 14, דֵּי-יָהּ; Deut. xiv, 13; Is. xxxiv, 15. This word occurs only in these three passages. It is rendered "vulture" in King James' version and more correctly "kite" in the Revised Version. Tristram identifies it with the Arabic *tidayah*, which is the black kite—*Milvus migrans*. The Chinese versions have "small eagle," 小鷹, in the first two passages, and 鷲鳥 (Scheres.) and 鷲 (Medhurst and Bridgman) in Isaiah. The latter term, or 鷲, would seem to be best.

(6.) *Azniyeh*, אֲזַנְיָהּ, Osprey. This word occurs but twice (Lev. xi, 13; Deut. xiv, 12) and is correctly rendered *osprey* in English. The Chinese versions all give 雕, but the Pên Tsao says this catches birds and deer, though the 三才 describes it as a fish-hawk.

I would prefer 鵟, which the Pên Tsao says catches fish, and is called the "fish-eating eagle" (食魚鷹) Williams says this term is applicable to all birds of the genus *Haliaetus*. Tristram says our translators are right in rendering osprey *Pandion Haliaetus*.

(7.) *Raah*, רֶאֱחַ, *Glede*. This occurs in Deut. xiv, 13 only. Both English versions have "glede" (derived from its *gliding* motion.) Scheres. and Bridgman give 鳶 *yuen*; the Pên Tsao says it is so called from being like an arrow. Medhurst has 鷂. Tristram supposes our English translators meant the buzzard, of which there are three species in Palestine. He supposes *Raah* to denote "buzzards and other large hawks." Williams gives "kite" (*Milvus melanotis*) for 鳶. Kang Hi says it is "large like a kite." I suppose 鳶 is the best word for *raah*.

(8.) *Ayah*, אֵיָהּ, *Kite*. This Hebrew word occurs three times, viz., Lev. xi, 14; Deut. xiv, 13, where it is translated "kite," and Job. xxviii, 7, where it is translated "vulture" in the English version. The R. V. has correctly "falcon" in all three cases. Tristram thinks it refers to the kite, and as both Lev. and Deut. have "after his kind" that it is generic rather than the name of a specific species. In Chinese the Mandarin version has 鷂 in Deut., and it and the others have 小鷹 in Lev. and 鷹 in Job. Perhaps 鷂 would be the best word. The 三才 says, "It catches doves, swallows, &c., like the 鷂." But 鷂 might be better, as the term is said by the Pên Tsao to be derived from the fact of its being able to see afar off (目擊遙). If one term be used for *ayah* (No. 5), the other should be used here. 鷂眼 is used for piercing eyes, "hawk's eyes" (Williams.) This would suit the passage in Job very well. So on the whole it might be best to use 鷂 here and 鷂 for No. 5.

(9.) *Netz*, נֶצֶחַ, *Hawk*. This occurs three times, Lev. xi, 16; Deut. xiv, 15 and Job. xxxix, 26, and is rightly rendered "hawk" in both English versions. The Chinese versions have 雀鷹, "bird-hawk" in Lev. and Deut. and 鵞鳥, "condor" in Job. The first term suits very well. It is figured in the Pên Tsao with a number of synonyms.

(10.) *Tachmâs*, תַּחְמָס, *Night Hawk*. The word occurs in two passages only, Lev. xi, 16 and Deut. xiv, 15. It is translated "Night hawk" in both English versions, but "the old versions render *tachmas* a kind of owl, and are probably correct." (Tristram). He thinks it means the barn owl (*strix flammea*). The Chinese versions have followed Bochart and translate "male ostrich." But there is no reason why ostrich should be twice mentioned in the list of unclean birds, and there is every reason to believe that the next word (11) means the ostrich.

As the Hebrew probably means the *owl*, I would render by 鴞, or by one of the names for the owl in the Pên Tsao.

(11.) *Bath-hayáanah*, lit. "Daughter of Howling." It occurs in the two lists in Lev. and Deut. and in four other passages, and is translated "owls" in King James' version (with ostrich in margin in first four places), but more correctly by *ostrich* in Revised Version. This is "probably the true rendering of the word" (Tristram). The Chinese versions all have 駝鳥, "ostrich," and need no change.

(12.) *Yanshuph*, רִנְשׁוּף, "Great Owl." This occurs in the two lists and also in Is. xxxiv, 2. It is rendered "owl" in the last passage and "great owl" in the others. Gesenius takes it to be a *heron* or *crane*; the Sept. and Vulg. translate *ibis*, but as Tristram says the passage in Isaiah seems decisive against any marsh bird, as Petra is a rocky mountain defile. He takes it to be the eagle-owl (*Bubo ascalaphus*.) The Chinese translators give "cormorant" 鸛, or "heron" 鶴. Perhaps 鸛 would be better. Williams says this is the large horned-owl, but the Pên Tsao says it is *small*. One of the names in the Pên Tsao for the large horned-owl would be the best.

(13.) *Cós*, כּוֹס, "Little Owl." This occurs three times; in the lists and in Ps. cii, 6. Tristram identifies it with the Little Owl (*athene pessica*), which is quite common in Palestine. The Chinese translators, following Bochart's Hierozoa, all render "cormorant." The English versions, as the ancient versions, render it "owl." Bochart translates pelican or cormorant simply on etymological grounds as *Cós* means "cup," and he supposes it refers to the pouch of the pelican. I would suggest 鴞, a small owl, which is noted for its mournful voice. I think the consensus of the ancient versions and the opinions of such men as Tristram and Haughton (in Smith's Dictionary) should outweigh the etymological surmise of Bochart.

(14.) *Kippoz*, קִפּוֹז, "Great Owl". This word occurs in Is. xxxiv, 15 only. The R. V. renders it "arrow-snake," following Bochart and Gesenius. The LXX. and Vulg. have "hedge-hog," probably from a different Hebrew reading, *kippod* for *kippoz*. Tristram and Haughton incline to "owl." A bird certainly seems indicated by the text. The Chinese versions give 鴞, owl (Scheres.) and 鸛, kite (Medhurst and Bridgman). The former is preferable, so I would render 鴞.

(15.) *Lilith*, לִילִית, "Screech Owl," lit. "Night-Owl" or "Night-Monster." Authorities differ as to whether a spectre or ghoul or an owl be meant. The Authorised Version has "screech-owl" with night-monster in margin, and the Revised Version "night-monster" in text. Tristram and Haughton suggest "screech-owl."

The old versions have "spectre;" of the Chinese versions the Mandarin and Medhurst have 妖怪 and 妖狐, "spectres," and Bridgman has 鴞, "owl." It is difficult to decide, perhaps it would be better to follow the ancient versions and the Revised Version and render "spectre."

I reserve other birds than birds of prey for another paper. These remarks are based only on books. If any one, versed in ornithology, can compare living or stuffed specimens of Palestine and Chinese birds, it would of course be much more satisfactory. However the local names probably will greatly vary, and most Chinese will be governed more by the Pên Tsao than by local names; so after all for a translation we must depend much on Chinese books, unsatisfactory as they frequently are, both as to letter-press and illustrations.

Collectanea.

"WHY I BECAME A CHRISTIAN."—As it is often the case that those who do not know us, suspect our sincerity and ascribe to us all manner of evil motives for giving up our former creed in favour of Christianity, I thought it would be well for me to write a few words about myself and why I became a Christian, just after I have confessed Jesus Christ to be my Saviour before the public. My design, in embracing the religion of Jesus Christ, is not that I may have earthly riches (which I was not at a loss for) but that Parseeism did not satisfy me, chiefly in three great points, which I describe in the following paragraph, and that I might obtain an entrance into the everlasting Kingdom of God by confessing Him who came down from heaven to save sinners. The above mentioned reasons are: 1st. That Parseeism furnishes an erroneous account of God (it places Him in the same level with other seven angels (*amsas pands*)); 2nd. It reveals no satisfactory way of salvation; 3rd. That it gives us no proper account of the world to come. About nine months ago my eyes were opened, and under the Rev. J. M. Macdonald—who has laid me under such a debt of gratitude that I shall never forget him—I came to know more of the truth as it is in Jesus, and I gave myself wholly to Him and desired to be baptised. May it be the earnest prayer of every true Christian that God may open the eyes of many of my fellow-countrymen.—[*R. S. Rustomjee, a Parsee convert, in Bombay Guardian.*]

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GAUTAMA AND THE INDIAN REFORMATION.—Few questions can be of more interest to a student of comparative religion than those which refer to the character of primitive Buddhism and the manner

in which it rose. The idea has obtained wide credence that this ancient faith was from the first a denial and rejection of Brahmanism; that its founder, "by the simplicity and moral power of his teaching, brought the Indian people to a complete breach with its own past." Max Duncker goes so far as to affirm that "this Doctrine, which annihilated the entire ancient religion and the basis of existing society rested solely on the *dicta* of a man who declared that he had discovered truth by his own power, and maintained that every man could find it." Others have been loud in their praises of Buddha as "the deliverer of a priest-ridden, caste-ridden nation." But what are we to say if, after all, this view shall prove to be only the creature of the Western imagination? Prof. Kuenen, of Leiden, in one of his Hibbert lectures, appears to prove from the legend of the Buddha and from the edicts of King Açoka—which supply the firmest foundations for our knowledge of the earlier Buddhism—that, while the first exponents of this faith made high demands of the Brahmins, nothing was further from their minds than the abrogation of the Brahman caste and its privileges. They were even its most zealous defenders; and it is a question whether the Buddhists did not introduce caste into Ceylon. There were in India ascetics and friars (or monks) before Gautama entered upon his marvelous career, and there is little reason to doubt that Buddhism was largely indebted to Brahmanism both for its doctrine and its organization.—[Ed.]

* * *

CURE OF DISEASE BY INCANTATION.—The inhabitants of Chaochow Fu, of which Swatow is the seaport, are very superstitious. When one of them is severely ill, instead of getting doctors to attend him, he invites a certain set of priests to perform juggler's feats and recite mysterious incantations. Thereby, it is believed, a cure can be effected. Ascending a ladder of swords is considered a very effectual mode of treatment. Two 30-foot poles are made to stand in an upright position, fixed firmly in the ground, parallel to each other. One hundred and twenty bright sharp swords, with their keen edges upward, are tied to the two poles like the rungs of a ladder. Some days before the ceremonies are to be performed, notices are freely distributed, and on the given day thousands gather for the sight. A young priest, dressed in a fantastic costume, advances to the foot of the ladder, chanting incantations and making passes with a knife which he holds in his hand. Suddenly he steps on the sharp edges of the swords forming the rungs of the ladder and climbs rapidly. As the young priest has bare feet, it is a wonder that he can step without being injured on the edges of the swords, keen enough to split a hair. When he reaches the highest point he deliberately sits on a sword and throws

down a rope. The sick man's clothing is tied to this and is drawn up to the top. The young priest then shakes the clothing to the winds, burns magical scrolls and recites incantations. He calls the name of the patient, who is called in such ceremonies "Redeem the soul." After these performances the clothing is let down and the patient dons it. Taking a piece of red cloth from his pocket, the young priest waves it over his head like a flag, at the same time dancing and leaping from one pole to the other. He places several sheets of paper money on the edges of the swords, steps on them, and the sheets fly in all directions, out in the centre. He thus shows that the weapons are sharp and that his position is by no means an enviable one. Exhausting himself, at length, he descends with all the agility at his command. Sometimes under such treatment the patient manages to recover.—[*Shenpao*, translated for the *Daily News*.]

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IMMORTALITY NOT OF THE GODS.—Vainly did the ancient pagans fight against this fatal weakness. They may confer upon their gods glittering titles of "ambrosial," "immortal"; but the human mind is careless of positive assertion, and of clamorous iteration in however angry a tone, when silently it observes stealing out of facts already conceded some fatal consequence at war with all these pretensions—mortal even in the *virtual* conceptions of the pagans. If the pagan gods were really immortal, if essentially they repelled the touch of mortality, and not through the adulatory homage of their worshippers causing their true aspects to unsettle or altogether to disappear in clouds of incense—then how came whole dynasties of gods to pass away, and no man could tell whither? If really they defied the grave, then how was it that age and the infirmities of age passed upon them like the shadow of eclipse upon the golden faces of the planets? If Apollo were a beardless young man, his father was not such; he was in the vigor of maturity—maturity is a flattering term for expressing it, but it means *past youth*—and his grandfather was superannuated. But even this grandfather, who *had* been once what Apollo was now, could not pretend to more than a transitory station in the long succession of gods. Other dynasties, known even to man, there had been before *his*; and elder dynasties before *that*, of whom only rumors and suspicions survived! Even this taint, however, this *direct* access of mortality, was less shocking to my mind in after years than the abominable fact of its reflex or indirect access in the shape of grief for others who had died. I need not multiply instances; they are without end. The reader has but to throw his memory back upon the anguish of Jupiter in the "Iliad" for the approaching death of his son, Sarpedon, and his vain struggles to deliver himself from this ghastly net; or upon Thetis fighting

against the vision of her matchless Pelides caught in the same vortex, or upon the Muse in "Euripides," hovering in the air and wailing over her young Rhesus, her brave, her beautiful one, of whom she trusted that he had been destined to confound the Grecian host. What! a god, and liable to the pollution of grief! a goddess, and standing every hour within the peril of that dismal shadow?

Here in one moment mark the recoil, the intolerable recoil, upon the pagan mind, of that sting which vainly they pretended to have conquered on behalf of their Pantheon. Did the reader fancy that I was fatiguing myself with any task so superfluous as that of proving the gods of the heathen to be no gods? In that case he has not understood me. My object is to show that the ancients, that even the Greeks, could not support the idea of immortality. The idea crumbled to pieces under their touch. In realizing that idea unconsciously they suffered elements to slip in which defeated its very essence in the result; and not by accident; other elements they could not have found.—[*Extract from an unpublished paper of Thomas De Quincey, in the N. Y. Independent.*]

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WORSHIP OF CONFUCIUS AT SOOCHOW.—The contrast between Buddhism and Confucianism is most marked; the services of the one so noisy and of the other so quiet and reverent; the one holding creature life so sacred and the other shedding blood; the one driving a hard-cash bargain, the other voluntary; the one for the vulgar populace, the other for the learned book-men. To Confucius they pray. First, the invocation when they invite the presence of his divine spirit, "O Confucius, how great art thou, first in prescience, first in knowledge, the peer of heaven and earth, the teacher of ten thousand generations; the appearance of the unicorn foretold thy good fortune; with the harmony of music (we invite thee), the sun and moon so bright, and heaven and earth clear and still." Afterward the "sacrificial lord" takes his position in the center of the hall, and the "prayer of blessing," corresponding to the "long prayer" of the kirk, is read. It is inscribed on a large square wooden tablet, and begins, "In the sixteenth year of Kwangehi, the second moon and seventh day, to the Most Holy, the First Teacher, Confucius," and continues in the prescribed form. During the several entrances of the governor three prayers are offered, and again a solemn address, when the sacrificial vessels are removed. At the close his divine spirit, which is supposed to be omnipresent as far as China is concerned, is requested to return to its invisible and unknown resting-place, the wording of this benediction being as vague as the Chinese language is capable of expressing uncertainty.

Animal sacrifices are not often seen in this era of the world's history. Whether the fathers of the nation, going back to near the Noahic period, were originally monotheistic we will not now inquire ; but it seems that the stream of theology, so pure and crystal as it flowed from the foot of Ararat, has been diverted into the channels of literature, and the religious effect is as disastrous as the overflow of the muddy waters of the Yellow River. At the spring and autumn sacrifices, one bull, a flock of twenty-two sheep, and a herd of twenty-two swine are driven to each temple. There is one temple for each department and one for each county, or about 1500 in all, making the total sum of animals slain each spring and fall about 67,500, or annually 135,000 offered to Confucius. There are 135 offered in Soochow at each sacrifice. The money paid for these, for the silk which is burned at the close, and for the two feasts to all the attendants, is a drain on the national exchequer. The ritual collects the ancient emblems of religion in the period of the "spring and autumn," and they are practiced now in the worship of China's great sage. No one can witness the scene without being impressed how deep the roots of these venerable cults have penetrated into the national heart. As the Confucian law "can never with those sacrifices which they offered year by year continually make the comers thereunto perfect," there remains but to tell of the one perfect sacrifice which was "once offered" and after which the shedding of the blood of bulls and lambs was to cease forever.—[*Rev. H. C. Dubose, in Central Presbyterian.*]

The Gospel of the Rest Day.

BY MR. GEORGE KING.

THE Christ pointed to the fact that "the poor have good tidings preached to them" as one of the decisive proofs of His Messiahship. And not only should our presentation of God's gift of pardon and rest to the sin sick soul bear the aspect of "glad tidings of great joy," but so also should our announcement of the Divine permission to weary toilers to rest one day in seven, and their consequent right to that rest at the hands of their employers. The strife between capital and labour, ever threatening to break out into open warfare, would have long since ceased had employers imbibed the spirit and obeyed the principle of the Fourth "Word" spoken from Sinai. But while we are right to teach that God will richly bless the man who lays aside worldly things, and for one day in seven gives himself and employes rest and opportunity for spiritual refreshment,

care is needed to do this in a way consonant to our mission as heralds of "good tidings to the poor." To tell a poor coolie, hardly able to scrape together daily bread for himself and family, much less to lay by a cash to provide food for a holiday, that "God forbids his working on Sunday," is, I think, neither wise nor scriptural. To teach him to seek in believing prayer from the loving Father who feeds the sparrows, and who has declared His will that tired brains and hands should have a quiet rest, that He will so provide for his wants as to enable him to enjoy, unhampered by care, the rest God has proclaimed as the weary workers' portion, is a kinder, and, I think, the Gospel, way. Adam's "dressing and keeping" of the garden must have involved "labour," pleasant, however, and invigorating; but toilsome labour and weariness were "imposed on us because of transgression," and the command to rest is not only "essential to the spirit of the fourth commandment," but is the very soul of it. "Remember the rest-day to keep it holy," did not necessarily imply religious service (Deut. xvi, 16.) "THREE times in a year shall all thy MALES appear before the Lord thy God" (compare Neh. viii, 9. "This day is holy . . . mourn not, nor weep." "Go your way, eat the fat and drink the sweet . . . for the day is holy unto the Lord.") but certainly implied rest. "Thou shalt do no manner of work." Rest is the deepest want in the soul of man. If you take off covering after covering of the nature which wraps him round, till you come to the central heart of hearts, deep lodged there you find the requirement of Repose . . . All men long for rest; the most restless that ever pursued a turbulent career on earth did by that career only testify to the need of the soul within . . . restless because not at rest. It is this need which sometimes makes the quiet of the grave an object of such deep desire. "There the wicked cease from troubling, and there the weary are at rest." It is this which creates the chief desirableness of heaven: "There remaineth a rest for the people of God." And it is this which, consciously or unconsciously, is the real wish that lies at the bottom of all others. Oh! for tranquillity of heart,—heaven's profound silence in the soul, "a meek and quiet spirit, which in the sight of God is of great price."

Had Mr. Warren headed his paper (Dec., 1890) "A weekly rest day a law of God," it would, I think, have been nearer the fact, though even then it is important to distinguish the temporary and local enactment which is a "vanished shadow," and the underlying principle which must endure as long as man's nature endures. Christ gave preëminence, not to the Ten Commandments, but to precepts outside of them, indeed, but more fully revealing the eternal principles from which alone they derived even temporary

authority (Mark xii, 28-31). The Decalogue was but a portion of the Law, and many of the commands not contained in it were of equal importance with those forming it, while others were of far greater importance, and touched a far higher moral standard. "Thou shalt love the Lord thy God with all thine heart," was more than the mere prohibition of idolatry or blasphemy: "Thou shalt love thy neighbour as thyself" more than the mere prohibition of theft, murder or adultery. To bring back the ox of one's enemy, and to help with the burden of "the ass of him that hated thee," were very advanced lessons in comparison with the elementary ones of the 6th and 8th commandments. As they were not the final, neither were they the earliest expression of God's will. It was not the Decalogue that constituted theft, murder and idolatry crimes. Cain was "cursed" and punished, not for transgression of the Decalogue, but of the "law written on the tablets of his heart." The flood was sent on the antediluvians, and Sodom and Gomorrah were swept away, for their great wickedness, though the Sinaitic code had not been proclaimed. Preceding and underlying the temporal and local enactment, was a broad principle of universal and lasting application, *e.g.*, under the sixth, the sanctity of human life; seventh, chastity; under the eighth, honesty. And underlying the fourth command, given though it was to and for the Jewish nation exclusively, was the principle binding in all nations and to all time, written not on tables of stone, but in the needs alike of man's mental and physical natures, that all employers were in duty bound not to overwork their servants and cattle, but to give them sufficient rest,—God even condescending to define the proportion of rest which was the servants' right, one day after six of labour. The Fourth Command was addressed to *employers*, and bears directly on them. Though *all* work is forbidden, the sin of Sabbath breaking was chargeable to the employer who failed to provide the holiday, not to the toiler defrauded of it. Would poor brush makers, match box makers, seamstresses, in London slums, welcome a weekly holiday? What need to ask!—to aching heads and weary fingers a few hours' troubled sleep on a hard floor are passing sweet. Are they Sabbath breakers? The few pence they daily earn hardly keep body and soul together,—where are the extra pence to purchase food while they rest? Does God blame them? Nay, surely "the righteous Judge judgeth righteously." The blame is on their employers, the sweaters, shareholders, purchasers, all who have part or lot in grinding them down to a wretched pittance, while these pious gentlemen and ladies "keep Sabbath" (save the mark!) religiously and devoutly in cushioned seats in church. "In vain do such worship God" while keeping back His tithe of time, a weekly whole holiday for every

employé, at the employer's expense. Did Christian employers but obey His will in this—not inventing excuses re “works of necessity”—conforming rather to the Eternal Law of Righteousness and Kindness than to worldly fashions, it would be a more powerful sermon than any preacher could deliver. Yet while any one day, under the conditions of modern civilization, cannot be a general rest day, all employers of labour should give all their employés a whole day's holiday weekly, *at their expense*. To pay a workman for six days and dismiss him, is not giving him the day's rest God intended; he has to take anxious thought for that day, “what he shall eat and what he shall drink,” if indeed he can provide food at all; and this is worry, not rest. God's boon to toilers is that they have a right to a seventh day's rest, with food and wages, at the expense of those for whom they have worked six days. How mean must He think employers who are full of anxiety that men working for them should finish up by Saturday night, shutting their eyes to the fact that such have a claim to a day's food and wages for doing nothing.

“The Son of Man is Lord also of the Sabbath.” It is important to remember that the whole weight of Christ's teaching was directed not *for*, but *against*, rigid and compulsory rest. As the Representative of the Manhood for whose needs a rest day was appointed, one in heart and desire with God who appointed it, He asserted the right to *dispense with* the rest law if other more important considerations (in this case, *hunger*) overruled it. A very large proportion of the people of China would have to go hungry the day they did no work. Employers will not employ tailors, masons, carpenters, who must have a day off every week. Let us beware of tightening the tension where our Master slackened it. All who can should obey the natural law of their physical economy and rest and give rest: let us not add to the burden of those who cannot by calling them Sabbath breakers, lest we trouble those whom God hath not troubled.

That, as Mr. Warren urges, κυριακος ἡμερα is rightly translated “The Lord's Day,” or “Dominical Day,” I do not deny; nor that, as an “historical” novel means a book having special connection with history, and a “Biblical Encyclopedia” one specially relating to the Bible, so κυριακος means a day specially relating to the Lord, viz., on which the Lord is specially remembered and worshipped. But neither it, nor the parallels adduced, will carry the sense of being “the special property of” which advocates of a compulsory Christian Sabbath would fain read into it. The heathen, in Apostolic times as still in China, called days by the names of the deities they specially honored on those days. Saturn's day, or the Sun's day, did not imply that the day so called was a holiday wholly devoted to the worship of the deity, nor did the

appellation of "the Lord's Day" imply that that day was a Christian holiday.

I am unable to see that Paul's advice to the Corinthians (a mixed Church of Jews and Gentiles) to set aside suitable offerings each "first day," as a matter of convenience ("that there be no collection when I come,") "implies the teaching of the fourth commandment." The words themselves contain no reference to a rest day, or even a worship day. The Corinthians well understood the word "week," and there is no difficulty in Paul's writing to the Romans that "all days are alike" sacred, and to the Corinthians suggesting the first day of the week as a suitable time for preparing their gifts against his arrival. "The first of seven days" may suggest a week, but not even "to the intelligent heathen" does it suggest a compulsory rest day.

Surely the Church owes much to "the Jewish habits" of the early Christians. Not only the weekly period of worship, but much of the forms of worship, church officers, &c., were reflections of synagogue usages.

If, as Mr. Warren thinks, "strict Sabbath keeping" be "a gauge of spirituality," modern Christians, Sabbatarians included, will come off but badly, for none keep the Fourth Commandment in its integrity. "Thou shalt do no manner of work." "Works of necessity" is an elastic phrase. Poor employés are driven to death other nights and days to make up for the time the masters have to use. Better be a Chinese shopman, working from dawn to dark all the year, than serve a "strict Sabbath keeper," who keeps his shop-hands at it till eleven and twelve Saturday and other nights, and then rides to a comfortably warmed and lighted church, in a luxurious carriage, is waited on hand and foot, and has no difficulty (because no poverty) in "strictly keeping Sabbath."

The One Thing Needful.

I WAS somewhat surprised on first coming to China, several years ago, when a gentleman remarked to me that Chinese missions were as yet only in their experimental stage. As I recollect it, methods of mission work was the topic of the conversation which called forth the above remark. Since then, various interesting papers have appeared in the pages of THE CHINESE RECORDER on the same subject. The question is: How can we reach the Chinese? and to this question different answers are given. Some say, "Use native helpers;" others say, "Oh, don't." Some say, "You must live as the Chinese do;" others say, "No." While we are waiting for a solution of the problem, I feel an impulse to mention some thoughts that have come to me on this subject.

I. It is certain that no foreigner can live exactly as the Chinese do; and this remark is especially true of the large majority of Chinese with whom the missionaries come in contact. It is not enough to wear Chinese clothes, to eat Chinese food and to live in Chinese houses. That of itself does not impress the Chinese as being anything very remarkable; and one thing that does impress them in connection with it is, that we can live differently if we want to. They know that even the poorest missionary can buy and pay for everything he wants; that he can meet all his bills; and that he can always hire such travelling facilities as he may desire to use; and if some use less money than others, the Chinese think it is not because they have not got the money to spend, but because they are not willing to spend it. Now, to live as the Chinese do, it is necessary not only to do without all foreign things and to adopt native things exclusively—whether of food or dress or furniture—but also to do without money almost altogether, and not be able to pay our bills. It is even necessary not only not to have money, but to be absolutely unable to get it. We should then be compelled to live on the poorest food and in the humblest style, and perhaps the Chinese would in that case be willing to admit that we were living as they do. But is it at all desirable for a missionary to live thus, even if it were possible to do so? Could this stooping ever exalt and ennoble the Chinese idea of life, or give them a true idea of the uplifting power of the Gospel? It is to be feared that it could not.

II. It appears to be equally certain that no one method of mission work is equally successful in all parts of China. Dr. Nevius points to a great work done largely without native helpers. Others feel that they could not succeed without such help. It is an interesting question to ask: Of the thirty or forty thousand Protestant Christians in China, how many of them would have been gathered in without the assistance of native helpers? I wish some or all of the missionary fathers would give us the benefit of their experience on this point. At present it seems that some who do not use native helpers are blessed in their work, and that some who employ such laborers are also blessed.

III. It would seem that personal tact and intense consecration are main requisites for successful missionary work in China. It is not a question of how much or how little money is spent; neither is it a question of how nearly we can imitate the Chinese way of living; but it is a question of wisdom in winning souls, and of being filled with the spirit of the Master. Given these conditions, missionary labors cannot fail of being successful. Given these conditions, and missionaries will be abundantly willing to practice all necessary self-denial and to adopt any wise method of work. We need these conditions to keep

us patient in doing the Lord's work. It is hard, especially for young missionaries, to realize that in spite of our enthusiasm China cannot be converted in a month, or even in a year. Yet the fact gradually dawns upon us, and we have then but to suffer our evanescent enthusiasm to evaporate and to settle ourselves down to patient and persistent effort; remembering that it often takes much toil to bring about even one genuine conversion. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."

We need the above conditions, too, to enable us to rely firmly upon the divine promises. The prospect for the conversion of China is still "as bright as the promises of God," but it is not always easy to realize this. Month after month goes by, with little to encourage and much to discourage the weary laborer, until he feels somewhat as the prophet Isaiah did when plaintively asking, "Who hath believed our report? and to whom is the arm of the Lord revealed?" A missionary in such a land as China needs to fill his mind with the promises of God to keep himself from becoming despondent, and to enable him to pursue his difficult work in firm faith in the unchangeable word of the Lord. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

IV. But that which we need most of all is, to have the spirit of our Master, that we may manifest it in our lives. In China, as elsewhere, the individual life is the most potent factor in direct Christian work. A life "hid with Christ in God,"—who can estimate its power? And unless the Chinese see such lives lived among them, how can they tell that Christianity is any better than the religious systems with which they are acquainted? As witnesses for Christ,—as ambassadors standing in Christ's stead—let missionaries be careful to manifest the Christian spirit, and the Chinese will not be slow to feel its beneficent influence. They will soon perceive that the missionary speaks with power, and the missionary will have the blessed realization that he is offering the heathen a salvation that has already filled his own soul, and whose helpful presence he every moment feels. This will ensure success. He can then say:

"What I have heard and felt,
With confidence I tell;
And publish to the sons of men,
The signs infallible."

T.

The Spiritual Benefits of Christianity.

BY REV. TIMOTHY RICHARD.

VI.

[NOTE.—This, like the former articles on the Historical Evidences of Christianity, were written for the Chinese. It is mainly for those who are daily engaged in the presentation of Christian truth to the Chinese that it will have interest. But it is hoped that it is of some interest to the general reader as well.—T. R.]

AT first sight the good works of Christians may appear the same as those of other people, but on further examination they are found to have a different spring and that is a Divine or spiritual spring. Moral power is much superior to physical power, but spiritual power transcends the moral far more than the moral does the physical.

Where Christianity has not spread there are many superstitions peculiar to each country, which are the springs of actions in these countries. The American Indians believe in Totemism, viz., that certain tribes have relationship to certain animals, which on no account must be destroyed or injured lest a calamity befall their tribe. The inhabitants of Polynesia believed in certain things being tabooed or set apart for the use of the gods, and any one who touched any of these things was supposed to be in some terrible danger. In Africa people get to believe that certain things have superhuman powers lying in them, and therefore are often in great fear of the most harmless things. Witchcraft is another fearful thing in Africa, and is the cause of the death of a great many innocent people. In the north of Europe, in Mexico and Polynesia, people believed in war-gods who would fight for them. The consequence was that the people were fierce and bloodthirsty. Incredible numbers of human beings were sacrificed to these war-gods. In India the gods are many of them immoral, therefore the people who copy them become immoral. In China many believe in possession by evil spirits, by foxes and such things, attributing all power to these instead of to God.

The consequences of such various superstitions is to think lightly of human life, as in the worship of the war-gods in Mexico; party spirit, owing to following different gods, results in wars; immorality prevails, as among the priests and priestesses of India; great fear results, as in some parts of China,—fear to stay at home alone, or go from home alone, fear of houses being haunted, and worse still, fear of becoming possessed themselves ending not unfrequently in

insanity. Other countries, such as Spain and Mexico, through Romish superstition, become stagnant and non-progressive, the sure forerunner of fall.

To all such people true Christianity comes as a great blessing. No matter how numerous and powerful the gods or fetishes or evil spirits against men may be, the almighty God is all powerful to deliver from them. Besides, true Christianity reveals Him as the great Father of all, therefore He only uses His power to bless and save and increase peace and goodwill among men. When men come to believe this, then fear and anger and wickedness give place to confidence, love and goodness; new institutions to do good to men, suitable to the needs of the times, spring up everywhere; and, as God is the Father of all nations, all who serve Him are not only friendly with one another, but also help all other nations according to their ability.

Instead of the foolish superstitions of the heathen the Christian has, as the spring of his new life, a series of new ideas. Among the many things he now believes are the following :—

1. He believes that God is the Creator, Preserver and Redeemer of the world.

2. He believes that no human power that separates from God can finally prosper, whether individually or nationally.

3. He believes that Christ has established a kingdom of righteousness on earth, in which all are to be holy, all are to have peace and plenty, and in which none are to be wicked, ignorant, poor or unhappy.

4. He believes that this kingdom cannot be ruled by any human being, but by God alone.

5. He believes that men ought to study all things in God's universe, pertaining to body and soul, time and eternity.

6. He believes that, as all things are for the use of man, by a knowledge of the laws of all things—spiritual and natural—he can have all the powers of the universe on his side. The wicked may have advantages for a time, but unless they repent, these advantages cannot last, for the universe was created for the good and not for the wicked.

7. He believes that the spirit of God can dwell in man to teach, guide and inspire him, making him an immense power for good in the world; just as in the physical world steam and electricity are immense powers, only that these are private and limited, while the other is infinite, producing all possible good.

8. He believes that by union with God, sin, which causes sickness and suffering to individuals and to nations, shall be removed, and immortal life be obtained. As quinine cures ague

and vaccination prevents small-pox, as electricity creates magnetism, and as a graft lives by the roots of the stock on which it is grafted, so all living in union with God are immortal as God is.

9. He believes that the supreme business of man is not merely to eat and drink and then die like the beasts that perish, but to save men,—their own family, friends, nation and all the world,—so that eventually there shall be no sin or suffering anywhere, but God's will done on earth as it is done in heaven.

10. He believes that God is the Father of all men and that all men of whatever race are brethren. As God desires the salvation of all the human family, those who strive after the same end are filial, and those who neglect that are unfilial.

11. He believes that after man leaves this world his spirit goes back to God to render an account of the deeds done in the body. The filial shall be freed from the limitations of this body and have immortal, spiritual bodies and shall enjoy the service of God in other worlds, while the unfilial shall be sent away to darkness and death.

12. He believes in having frequent meetings with the children of God for the worship of God and for considering how to save their fellows, for teaching the ignorant and for exhorting the wicked.

Those who believe such things and act accordingly are said to be "born again," and, as they swear allegiance to God as their sovereign, their names are written in the Book of Life in heaven, and all the powers of evil cannot really hurt them.

The practical effects of these beliefs, as shown to the world, may be classified under three heads, viz., Faith, Hope and Charity.

Their *Faith* gives Divine strength to weak men, and confidence and joy instead of fear. *Hope* looks to the promises of God for the salvation of the world, which the Christian knows will never fail, and this gives him perseverance; in spite of apparent failure he expects consummation. *Charity* makes God's unspeakable love in Christ Jesus the pattern, therefore abounds in goodwill and kindnesses to all. In addition to ordinary knowledge and virtue, the Christian has the spirit of God in his heart, and through meditation and prayer has communion with God. Christians serve God in the kingdom of heaven as Ministers of States serve earthly monarchs. Christians may truly be called the nobility of heaven.

I. First, take instances of Faith. In B. C. 334 Alexander the Great crossed the sea from Europe to Asia. He conquered all nations as far as Persia and India. To assist him he had more than 30,000 soldiers and the best generals of Europe, yet within a few years all his conquests fell away again. Napoleon in 1812, when he had conquered most of Europe, collected together his grand army of

678,000, headed by himself and the best generals of Europe, to conquer Russia. In a few months he had to return, having lost 330,000 of his soldiers, either by death or by being taken prisoners, and shortly after he himself was sent into exile. These two great Emperors trusted to their military power to subdue the nations, but their conquests did not last.

In A. D. 51, two men, one a preacher and the other a medical missionary,—Paul and Luke,—crossed the sea from Asia to Europe, believing that the kingdom of heaven would by them be set up in Europe. Scarcely had they landed before they were cast into prison at Philippi. But they were not discouraged. When others would have been downcast and sad, they in their prison and in stocks sang praises to God. These two men, however, succeeded, and through them and their successors not only Europe was won to the Christian faith but America and great portions of Asia and Africa, and most of Oceania, while the kingdoms of Alexander and Napoleon have long since passed away. The secret of their joy in prison and of their brave attempt to conquer a new continent, was that they had *Faith in God*.

Similar stories might be told of the entrance of Christianity to almost each of the nations of Europe. The missionaries always ascribed their victory to the power which God gave them over the hearts of men. They were men of faith in God, and what is impossible to other men was possible to them, because all things are possible to God.

These men also establish institutions, not only looking more to God than to men for their support, but helping all men as serving God and not men. Colleges, hospitals and orphanages are opened by the ablest men in this spirit. Such men are found dressing offensive wounds that no man without the love of God in his heart would ever touch, and taking pains to do good to all as though belonging to their own family; this also is never seen, except where the love of God is in the heart.

Francke of Halle, in Germany, in 1714, had a Christian institution, where 1075 boys and 760 girls were taught, most of them being orphans. The teachers alone numbered 108. The support came entirely from godly people. When King William visited the institution and saw how great a work was done with such a small sum of money because it was done not for money but cheerfully from love to God and love to men, he said, "I have no such servants to serve me." At present there is in Bristol in England a similar institution with five houses to accommodate more than 2000 orphans. From its beginning, 50 years ago, £700,000 have been received wholly in answer to the prayer of Faith. There

are many other institutions in the world carried on on the same principle.

Napoleon, the greatest general Europe perhaps ever had, after his defeat, when in exile, one day said to his generals, "When I was present with my armies I had hundreds of thousands of men who would rejoice to die for me, but now that I am in exile no one stirs hand or foot for me; but Jesus of Nazareth was never a leader of armies, yet though absent from the world millions have gladly died for Him, and the number of those willing to die for Him increases yearly all over the world. Can you tell me His secret for winning the hearts of men?" Unfortunately they could only recognise the fact, but could not give the reason for it.

The spring of all Christian effort throughout the world is Faith in God. This then is by far the greatest power of all human forces, and those who pass this by lightly are blind. Those who have it, are triumphant over difficulties; those who have it not, perish. Those who have it, are like loyal people in a kingdom, and are its strength and glory; those who have it not, are like the rabble, following robbers or bands of rebels,—sooner or later they shall perish, disowned by God and men. The wise will pause here and ponder well this truth, for it is as true of nations as of individuals, and as true of individuals as of nations. Mencius was quite right when he said, "Those who obey heaven, shall live; those who disobey heaven, shall perish." Many scholars write these words in their essays; what is wanted now is that they should be written in peoples' hearts and lives. How to get it from being a matter of intellect only, to become a matter of heart and conduct, is the question.

In the West the question has been answered in this way: The many mercies of God and the wonderful laws of nature all exercise a very powerful effect on all right-minded people. The Divine judgments, public and private, also act greatly on the fears of men, but great as these are, they are nothing comparable to the effect produced by Faith in the love of God in Christ Jesus on the masses generally. And it is this Faith which combines all these influences—especially the last named—that impels men and women to leave comfortable homes and devote all their strength for the good of unknown people in distant lands and trying climates, ready to work in the snow of the Arctic or in the malaria of the tropics, and be driven from city to city in unfriendly countries while they live, and have their graves desecrated when they are dead, as if they were the enemies and not the best friends of men. They bear all persecutions and misrepresentations without murmuring and labor on for the very people who injure them, because they say, "Jesus

knows all, and if the people only knew the pearl of great price we bring them they would treat us differently." Though these people die, their Faith ever lives to animate fresh workers who come after.

In America, in 1620, we see 120 men and women exiling themselves. They had first exiled themselves to Holland from their homes in England for ten years, then afterwards to a waste land in North America, not because of any crimes nor indeed because they were driven out by the government, but of their own accord, because they believed themselves to be called of God to lead better lives than their surroundings permitted them to do in England. It was in obedience to God that they left all. Others soon followed their example, and they formed themselves into a community based on religion. This evinced their faith in God. Since then all sorts of elements have been added to form the United States. But the United States people pride themselves to this day that their nation began with these few men of great Faith in God.

In Asia, we see Abraham leaving one of the most civilized countries then in the world, travelling to a country far less civilized and living in tents in obedience to the voice of God, believing that God would make of him a great nation and that in him all nations of the earth would be blest. After nearly 4000 years we see that what he believed has been verified. Those who follow Abraham in his Faith in God are now through Christianity bringing blessings to all parts of the earth. His Faith was not an ignorant belief, but a great factor in blessing the world.

[To be continued.]

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Permit me to thank Dr. John for admitting, in his letter to THE RECORDER and MESSENGER of Dec. that I "was perfectly right in assuring the Conference that the desire for *Union Versions* on the part of the two" (Bible) "Societies was sincere and strong."

To maintain this I had unwillingly to appear on the Conference platform, and to prove it, I had unwillingly to publish documents. This was the one point at issue,

on which I could not allow the Conference to be misled, and in the proving of which I was unfortunately obliged to state facts and mention names. The question of fact as to the past attitude of the National Bible Society of Scotland is now settled, and the hopes which I expressed as to what that Society would do have been fulfilled.

I want now to settle once and for ever the other questions raised by Dr. John, and I trust he will be pleased to have his misapprehensions removed as to the attitude and acts of this Society. In doing

so I shall endeavour to steer clear of debateable matter, and by a simple statement of facts, supported by documents, give no reasonable cause for offence.

In my letter in the November RECORDER I referred to a letter from Mr. Dyer of May 1, 1886, enclosing a note from Dr. John, expressing his willingness to submit his Easy Mandarin Version to a committee in sympathy with his work, and then I added, "I had corresponded in vain regarding united action in Easy *Wén-li*, and this was my first encouragement to hope for a united version in Mandarin."

Dr. John assumes that this statement is groundless. In his reply he asserts that his *Wén-li* version was two years in circulation when in 1885 proposals were made to him, and ends by appealing "to your readers to decide for themselves whether Dr. Wright has any valid ground for the following lament, 'I had corresponded in vain regarding united action in Easy *Wén-li*, and this was my first encouragement to hope for a united version in Mandarin.'" My statement that I had corresponded about Easy *Wén-li* in vain was an assertion regarding a matter clearly within my knowledge. Dr. John's suggestion, as I understand it, is that my assertion is groundless.

I have now gone over the minutes of my committee, and I find that correspondence on Easy *Wén-li* began on July 5, 1880, and down to the close of 1885 occupied, with other matters, the attention of nineteen monthly committees. Each entrance of a subject on my minutes involves about four letters on an average, but as the question inter-

ested a very wide circle at home and in China, I must have written over a hundred letters on the subject.

In my correspondence under the instructions of my committee I had always two objects in view. First, that the version made should be the work of a representative committee. Second, that it was not desirable that it should become the sole property of one Society. On March 6, 1884, I wrote to Mr. Dyer, "I still think it would be a great pity if the version should become exclusively the property of one Society," but lest he might think there was any jealousy in the matter, I added, "I shall not be disappointed should our Scotch friends claim exclusive right to print the version." On June 20th of the same year I wrote him again, "It would have been gratifying had Dr. John secured the goodwill and help of others equally competent with himself to do the work." Dr. John did not submit his translation to a committee, and the version was published by the National Bible Society of Scotland. So much with regard to the Easy *Wén-li*.

Now as regards the Mandarin version. On June 18, 1884, when the production of a new Mandarin version was mooted, my committee had before them the following declaration from Dr. John: "I don't believe one bit in a committee undertaking the work, neither would I attempt to work with a committee in the matter." This statement gave no hope of united action in the proposed version, so far as Dr. John was concerned. On December 30, 1885, Mr. Dyer wrote, "I am confident that it would be of

no use for us to suggest the idea of his work being placed under the supervision of a committee which should have the power of alteration in themselves." This gave no hope of united action.

Dr. John's statement, conveyed in Mr. Dyer's letter of May 1, 1886, in which he expressed his willingness to submit his version to a sympathetic committee, "was my first encouragement to hope for a united version in Mandarin." These were the grounds for my statement, which Dr. John impugns.

Dr. John quotes Mr. Dyer as making overtures to him to secure the exclusive use of his Mandarin version for the British and Foreign Bible Society. In the light of the above quotations, and in view of the known efforts I have made and am still making to unite the Bible Societies, as well as the missionaries, in the same versions in China, it is hardly necessary for me to say that Mr. Dyer had no authority whatever from me for attempting to secure for his Society exclusive rights in Dr. John's version. Dr. John quotes my committee's reply to Mr. Dyer. It betrays no undue haste to forestall another Society. They ask, "If in case the work be undertaken he" (Dr. John) "would be willing to submit it to a version committee, as is the custom with all similar work done for the Society."

Dr. John says, "The *Wén-li* version had been adopted by both the British and Foreign Bible Society and the National Bible Society of Scotland." The suggestion here is if we had adopted his "one man" *Wén-li*, why should we not take the duplicate Mandarin? My

reply is the Bible Society never adopted Dr. John's Easy *Wén-li* version. They were requested to publish an edition, but they declined. They, however, "authorised their agents to purchase and circulate copies." The distinction here does not seem very logical, but it is real. We circulated an edition of the Synod's Russ Bible in an emergency, but we did not adopt the Synod's version. The American Bible Society purchases and circulates copies of the Greek Septuagint in Asia Minor, but it does not adopt the Septuagint. So my committee have not adopted Dr. John's Easy *Wén-li* version, their rule being "*that whenever it is practicable to obtain a board of competent persons to translate or revise a version of the Scriptures, it is undesirable to accept for publication the work of a single translator or reviser.*"

Dr. John quotes the following statement which he had made in THE RECORDER of April, 1886, to show his willingness to work with a committee and his position on such a committee. "The author" (Dr. John) "would be a member of the committee, and would have a voice in every decision, but he would no more be the one man holding the authority of adoption or rejection." Again, Dr. John says, "It was suggested by them" (the British and Foreign Bible Society) "that the work, if undertaken, be submitted to a revision committee, and I expressed my willingness to comply. Nevertheless, the scheme was rejected, and so far as I can see now, on the ground that it stipulated that the committee should be in sympathy with me in my work."!

These statements represent my committee as refusing Dr. John's

reasonable proposal to submit his work to a committee in which he would simply have a voice as a member. He marks the Society's strange decision with a note of exclamation, and he adds, "Could I have asked for less?" I must now, in defence of my Society, publish Dr. John's real conditions.

Mr. Dyer, writing on November, 3, 1886, gives the following extract from a letter received from Dr. John: "I don't wish to submit this version to the whole missionary body, part by part, as I did the *Wén-li*. I am willing to submit it to a committee, if that committee is in sympathy with the work. *I should have to chose my own committee in all probability.*" The italics are mine.

Surely this is the place where the note of exclamation should come in. Dr. John's committee, in sympathy with him, meant a committee chosen by himself!! I venture to think that such a suggestion, from a land so rich in Christian scholars, was never before submitted to a Bible Society. Need I say that negotiations on these lines were suspended.

My committee, however, did not despair of inducing Dr. John to work on reasonable terms with a properly-constituted revision committee. To this end negotiations were commenced with the National Bible Society of Scotland. Our great difficulty was to secure a committee that would command the respect of the missionaries and be agreeable to Dr. John. Many plans were suggested, and that presented by the two Societies was the product of many minds. Dr. John says he received a draft copy of our proposed plan from Scotland, and that when he received the final

document, he found "one or two changes," and "they were changes for the worse." These "changes for the worse," of which Dr. John complains, were suggested by his friend, Mr. Archibald, and made in deference to his wishes. Mr. Archibald joined with us in the belief that Dr. John would fall in with our joint proposal.

The result is known. Dr. John would receive criticisms, accept or reject them, but more than this he would not do. My committee could go no further in the matter.

I trust Dr. John will see that I have disposed of all the points with respect to which he has been under a misapprehension. The documents which I am reluctantly submitting in evidence, with all the voluminous correspondence on the subject, are open to the inspection of anyone who wishes to see them. The whole correspondence, from beginning to end, shows the high consideration of the committee for Dr. John as a man, a missionary and a scholar; and at the same time the considerate courtesy by which they endeavoured to share in his work of translation, while remaining loyal to the Society's rules and the missionaries in China.

In all my correspondence I have carefully abstained from blaming Dr. John. I have never doubted that he acted from conscientious motives, and for reasons which seemed to him satisfactory. I decline even now to say whether Dr. John or my Society acted more wisely in the matter. I state the facts and leave others to judge.

May I hope that the matter will now be permitted to rest, and that the united work inaugurated by the Conference, and joined in so cordi-

ally by the three Bible Societies, will be pressed forward in God's name.

Should the announcement be made that Dr. John has joined in the great united effort, it will be received with joy throughout the whole Christian world; but should he not see his way to take part in the work, let no one blame him, he will still have the satisfaction of knowing that he has contributed largely to making the united effort a success.

I am, dear Sir,
Yours faithfully,
WILLIAM WRIGHT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Gibson in his "Review of Colloquial Versions" of Holy Scripture, says at p. 73 of the "Records of the Missionary Conference" that the translation of the New Testament in the Ningpo dialect "was made by Mr. Hudson Taylor along with Mr. Gough, of the Church Missionary Society."

Probably Mr. Hudson Taylor's attention has not been called to this statement, or he would hasten to correct it. Mr. Gough is no longer amongst us.

What Mr. Gough did, stimulated to the enterprise, I believe, by Mr. Taylor, was to take in hand, between the years 1861 and 1868, the revision of a version of the New Testament made by others prior to the year 1860 (see "Records," p. 91) with a view to revising it and furnishing marginal readings and references.

His work, from Hebrews vii. onwards, was finished by another

hand; and it was published, as Mr. Gibson says, in 1868, by the British and Foreign Bible Society in a handsome volume. The text revised by Mr. Gough consisted of several volumes, in different sizes of type, some indeed printed from wooden blocks. Dr. Wm. Martin had contributed something to it, and Mr. Gough also something, but the greater part of the translation was the work of the Rev. H. V. Rankin, of the American Presbyterian Mission at Ningpo, and the Rev. W. A. Russell, C. M. S., afterwards Bishop in North China. They have both entered into rest, in 1863 and 1879 respectively.

The last revision, 1887, was, I believe, chiefly done by Mr. Galpin, of the Methodist Mission, and Mr. Hoare, C. M. S., Ningpo; Mr. Bates, C. M. S., being also on the Committee of Revision until he left Ningpo on furlough.

It is desirable that statements on subjects of common interest, made in a document of such importance as the Conference Records, should be as accurate as possible. Those who remember the early days of colloquial work at Ningpo are getting rapidly fewer, and as I happen to be one of them, I think it my duty to offer the above correction.

I take the opportunity of expressing my satisfaction at learning that Dr. Mateer, in drawing up resolutions for the *Wên-li* committee on Bible revision, "in his first draft, put the Authorized Version in the front as Bishop Moule desires."

I earnestly hope that upon maturer consideration of the question, the able men who form the

committees will return to *first* thoughts, which in this case were certainly best.

Dr. Happer wrote to me in January, approving of what I had sent you (RECORDER for January), and urging me to draw the attention of the Bible Societies to the rule I criticized as, in his view, inconsistent with their constitution. In this, however, I do not see my way to follow my venerable brother's advice.

My appeal is to my brethren in China, who ought to know how difficult a task they are accepting.

Yours faithfully,

G. E. MOULE.

HANGCHOW, 16th March, 1891.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: AS THE RECORDER was appointed the official organ of the late General Conference, I should

be obliged if you would allow me to ask through its columns for information as to what is being done by the two committees appointed by Conference to bring out editions of the Scriptures with brief notes and annotations.

The appearance of the Conference Report revives the interest in the many questions discussed last May at Shanghai, among which none received more careful attention than that of notes and comments.

Many missionaries throughout China are feeling the pressing need of annotated Gospels, and would be glad to know when the first installment of the committees' work will be available for general use and how it can be obtained.

I am, Sir,

Yours very truly,

C. G. SPARHAM.

HANKOW, Feb. 18, 1891.

Our Book Table.

Record of the Missionary Conference, held at Shanghai, May 7-20, 1890. Shanghai: Presbyterian Mission Press.

Among the excellent features of this book are the list of members, the inlet headings and a superior map of China. Contrasted with the Record of 1877, the number of pages is 744 as against 492; and these figures may fairly represent the growth of missions in the Far East. The introduction, by Dr. Mateer, presents a graphic *résumé* of the Conference. Much credit is due the Presbyterian Mission Press in removing financial and other difficulties, and to the senior member of the Editorial Committee, W.

J. Lewis, for the undue share of labor so well performed by him. We have in this goodly volume a permanent record of the world-renowned Shanghai Conference, and it comprises an invaluable fund of information and instruction on every question of moment connected with mission work in China.

兩教辨正. *Liang Chiao Pien Chêng.*
A Correct View of the Two Religions.
By Rev. F. R. James. Shanghai:
Presbyterian Mission Press, 1890.
Revised Edition. Price 3 cents.

The author writes in moderate or low Wên-li, and it is well that he has done so. His object in pre-

paring this work is to contrast the Protestant faith with Roman Catholicism, and in a series of brief discussions he appears to bring out very clearly many points of difference. The book will prove of special value in localities where Protestant missions are popularly held responsible for certain customs and peculiarities of doctrine which are not justly chargeable to them. Indeed, it may be said to have a wider mission. Native converts of the Protestant faith generally should have an intelligent comprehension of the subject here discussed.

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使徒信經直解, *Shih Tu Sin Ching Chih Chid*. Exposition of the Apostles' Creed. By Rev. F. L. H. Pott. Published by St. John's College, Shanghai, under the Editorial Supervision of Tso Hae-fee. Kwang Hsü 16, 1st Moon.

The introduction refers to the fact of a series of lectures having been given in the college chapel to aid Christian hearers to a better understanding of the fundamental doctrines of the Gospel. The Apostles' Creed affords a compact theme for such discussion, and we have presented in this volume the preacher's meditations,—incisive, scholarly and helpful to believing souls; also calculated to inspire thought and a spirit of inquiry. Perhaps all our readers would not agree with the teaching in every instance: for example, the author's exposition of I Peter 3: 19,—“By which also he went and preached unto the spirits in prison.” But it is a difficult passage; one that has puzzled many a commentator. The fine white paper, large, clear type, and headings in the ample upper margin, make this book a delight to the eye.

Transactions of The Asiatic Society of Japan. VOL. XVIII. Part II. Yokohama, Shanghai, Hongkong and Singapore: Kelly & Walsh, L'd. Oct., 1890. Price, \$1.50.

The three papers printed in full are: “The Origin of Spanish and Portuguese Rivalry in Japan,” by E. M. Satow; “On Race Struggles in Corea,” by E. H. Parker; “Modern Japanese Legal Institutions,” by R. Masujima. The last named article advances the belief that the jurisprudence of any country must grow in a natural manner, and brings out this train of ideas:—

“It is only after the growth of centuries that any system of Western jurisprudence has become fit to nurse the laws of a country. Hence it will require years, perhaps generations, of development before our jurisprudence can meet the needs created by the changes of the past twenty years. There has been an excess of theorising and copying. The agencies which effect legal improvement—fiction, equity and legislation—have not followed their normal order. With us legislation has come in suddenly and superabundantly, succeeding fiction immediately without giving equity an opportunity of supplying a connecting link between the past and the future. In the older days of Roman and English law the part successively played by fiction and equity may seem strange to modern eyes. Nevertheless, these systems attained their final high standard of development because they ran their natural course. They were nursed kindly and tenderly by these two instrumentalities in succession, which are no other than guardians designed by nature to

support law during its infancy and youth. The reversal of the natural order in our legislation is not only to be regretted historically and theoretically; it is in fact practically injurious to the people, because the changes thus introduced are not a development, but an extraneous thing, artificially superimposed. Moreover, it is not practicable for the old laws of Japan to be replaced with a stroke of the pen by an alien code of laws, which prescribe fine principles and distinctions worked out by lawyers on the basis of complicated affairs and phases of life existing in a society fundamentally different from ours. The stage of progress reached by that society does not correspond to ours. It is founded on contract between individuals, whereas Japanese society is still based on the family as the ultimate unit."

To show that the present state of society in Japan does not admit of the working of so-called advanced legal institutions, Mr. Masujima suggests, among other reasons, the following:—

"No status of lawyers as such is recognized according to the present regulations. For instance, no special scale of fees is established, and a day's remuneration for a lawyer in the eye of the law is not different from that of a coolie or a mechanic, only fifty cents a day being allowed. No lawyer of respectability will be content to work for fees based on such a scale. This state of things has disappointed foreign suitors, who have had to pay lawyers out of their own pockets, even when they have gained their cases. There is no mark or distinction bestowed on successful members of the bar.

Those who are really successful and have made money at the bar are very few, and the bench is not a post of honour to which they look forward. Though very few lawyers attain any success worthy of comparison with that obtained by lawyers in the West, it is not difficult for lawyers of ability to make a living, that is, as business goes in this country, and it is natural that they should look to practice rather than to the bench.

"The sources from which practitioners come are, with some exceptions in cases of English law, graduates of the Imperial University. Such graduates are usually of plebeian birth, or at any rate have no official connections: they have failed at examinations for judgeships or have not offered themselves as candidates on account of the petty salaries and cold treatment accorded to judges. The majority of the sons of gentlemen occupy government posts, and their tendency has been to look down upon professional life as degrading and in every way inferior to official life. One of the consequences of the low esteem in which the legal profession is held by the people is the want of respect shewn to the judiciary. If more sense of respect for the legal profession both at the bar and on the bench be not cultivated, and legal sense and experience be not more practically developed, the future of the Japanese judicial staff cannot be bright or hopeful. Mere mechanical organization will never suffice for carrying out the good intentions of the reformers. Our courts and judicial staff can only be elevated to the desired standard by many years of legal education

and training, gradually applied and improved."

At a general meeting of the Society, held in Tokyo, January 22nd, 1890, an interesting discussion followed the reading of the papers, in the course of which Prof. Chamberlin dwelt upon what he considered to be the highly venturesome guesses of certain writers in discussing archaic Japanese and kindred subjects. He referred to one learned writer who spoke "of the state of China 2500 years before Christ, making absolute assertions concerning the high state of civilization at which the Chinese

had arrived and giving the details of the civilization. It might safely be said that we knew absolutely nothing about the state of China then. There had recently been an interesting discussion in the China Branch of the Asiatic Society, in the course of which Dr. Faber and Mr. Kingsmill had apparently shown that the early history of China required to be demolished as absolutely by the sceptic as was the early history of Japan by Mr. Aston and others, and that we really knew very little of China earlier than a century or so before Confucius, much less of it 2000 years before Christ."

Editorial Comment.

TAKE any benevolent or reformatory movement: put into it enthusiasm, intelligence, influence of social position, knowledge,—all the best things,—but if you leave out *prayer*, the movement will be a practical failure. This is not a religious idea simply: it is a philosophical fact. All the great reformers, without one exception, have been men and women of prayer. Let us seek the hiding of power.

heed to personalities, even of a kindly sort, or to any subject that does not command immediate and thoughtful interest on the part of our readers.

WE have conceded to Dr. Wright, of the British and Foreign Bible Society, the privilege of explaining in THE RECORDER some matters that seem to him important in the interest of mutual understanding between brethren. But the announcement is hereby made that our columns are not open to further discussion of this subject, unless Dr. John should desire to say a word. It is the editor's purpose to make the magazine for which he is responsible a medium of friendly intercourse between independent thinkers in China, giving little

THE China Inland Mission may almost be said to be a society of all orthodox denominations; and this intercommunion of "the sects," this harmonious working together of differing believers under a common organization, presents to the world an object lesson of peculiar significance. It is also an interesting fact that representatives from many lands are included,—Dutch, Swede, Norwegian, Russian, German, Swiss, Welsh, Scotch, Irish, English, Canadian, American (U. S.), Australian, East Indian, and one Chinese reckoned in the foreign staff. The number of re-inforcements to the mission since last October, up to the first of March, was 127. If success continues to attend this movement, it is likely to prove a great and growing factor in the problem of the world's evangelization.

By the forethought and wisdom of our Creator, it has been arranged that the kind of food flourishes most in the locality where the human residents most need its elements. Hence, we find meats and animal oils almost exclusively as the aliment of the Greenlander, who by their consumption is enabled to keep up an internal fire amid the rigors of a sunless winter; while in tropical countries cooling and mollifying fruits abound. We may not suppose that China—for the most part a semi-tropical region—is so inopulent as to be destitute of like benevolent provisions of nature. A free though moderate use, by foreign residents, of tea, oranges and rice would probably answer the conditions of health far better than imported liquors and a heavy diet of animal food.

It is a fact not generally known that nearly all the returned Chinese from America are located in two well defined sections of Kwantung province. It is estimated that about one-third are in the *Sum Yop*, or Three Districts, quite near Canton. The far larger number have their homes in *Sz Yop*, Four Districts, on the coast south-east of Canton and remote from the city. The dialect of the latter is peculiar, and materially different from the Cantonese proper. The traveler in any part of the regions designated does not fail to notice here and there signs of worldly prosperity, especially in the improved aspect of the dwellings. A house with a new roof, and other betterments, is almost sure to shelter a former denizen of the Pacific coast.

If Japanese Buddhism is moribund, as many think, it will not be the fault of certain representatives of Christian America if it is not galvanized into new life. Colonel Olcott,—who is in the habit of wearing a jewel said by some of his admirers to be a crystalized tear of

Madame Blavatsky, and who has published a catechism in Singhalese, considered by the followers of Buddha as of great merit and thoroughly orthodox,—does not hesitate to extol the faith of India as the hope of Japan. The Rev. A. M. Knapp, of Boston, U. S. A., Unitarian missionary in Tokyo, has recently attracted wide attention by claiming to be the Western representative of "Reciprocity in Religion." It should be said, however, that he now disclaims the title of "missionary" and assumes that of "ambassador." In his high character of plenipotentiary in matters of faith, he suggests a fair and equal exchange of ideas with the ancient and honored Buddhism. It need scarcely be stated that the progressive men of Japan are amazed at this unexpected re-enforcement of inveterate and hopeless conservatism, and that Buddhist propagandists throughout the country are showing a disposition to utilize American Unitarianism as a weapon of attack against Christianity.

THE United States census returns announce that there are 140 religious bodies within the bounds of the Republic. The number is surprisingly great. In addition to the fact of 140 creeds formally adopted, we are to remember that many independent organizations, with their peculiar and variant notions, have sprung into being. We are not disposed, however, to take a pessimistic view of this question of a multiplicity of denominations, since there is more or less unity in essential doctrine where beliefs and customs appear to differ. Moreover, it is, on the whole, a praiseworthy characteristic of our time—not without peril subtle and imminent—that as to intellectual abstractions in religion men are free to reach their own conclusions. And yet, the best minds of the day agree that there

are metes and bounds to independent thought in the realm of revealed truth, and that in union of believers there is strength. Hence, the movement in Japan and China looking to a union of Churches under the same order is significant of real progress, and deserves the co-operation of all who pray with their Divine Master,—“*That they may be one.*”

MANY travelers in Egypt are guilty of a most reprehensible practice,—that of writing their names on the monuments. It is believed that the tomb of Tih, at Sakkarah, and Sethi I.'s beautiful mausoleum, have in this way suffered more damage by the hand of modern tourists than from the destructive power of the elements for the thousands of years of their previous existence. Pompey's Pillar is sadly disfigured by the impertinent record of obscure names. A young American traveler, in 1870, visited all the ruins in Upper Egypt with a pot of tar in one hand and a brush in the other, leaving on temple and monument the disgraceful record of his passage. Traces of this absurd mania are found everywhere in Europe and America, and even in China. In utter obliviousness of the ancient and sacred nature of the place, some Westener, a few years ago, scratched his name on the white marble center of the Altar of Heaven where the Emperor as High-priest of the nation once a year kneels in worship beneath the open heavens. Such an act we unhesitatingly characterize as vulgar and barbarous.

THE helps to missions are known and appreciated,—the hinderances are many and great. Among the latter, it is impossible not to give prominence to the fact that China does not receive from the professedly Christian nations a pure Christianity in doctrine and life. We need

not dwell upon the immorality so conspicuous at the principal seaport towns. No one is more quick to detect any departure from known standards of virtue than the Chinaman. Having such “detective ability,” it does not seem strange that he should remain a heathen. But it is probable that the natives are sufficiently intelligent to reach the conclusion that, as among themselves so among men of the West, there are unworthy and degraded specimens of humanity for whom neither religion nor any type of civilization, high or low, can be held responsible. Another thing, and of greater consequence, is,—the conviction forced upon China that the professedly Christian nations are selfish, grasping, domineering and unjust. England has compelled her to take her opium, knowing that it carried ruin with it to many individuals and thousands of families. France, without just occasion, has bombarded her towns and slaughtered her people. The United States has violated the most solemn treaty obligations, and treated her subjects with extreme harshness. To remove, or even to modify to any perceptible degree, this impression, the moral, religious and civilizing influences emanating from the West must be multiplied and prolonged through years of toil and patient waiting. We have faith in education, and in the preaching of the Gospel; but our larger hope is founded in *the good lives of men*,—the only antidote (humanly speaking) of moral evil, the only corrective of that false logic which condemns right principle because of the unrighteous deed.

WE see from time to time in our exchanges abundant evidence of the great interest felt among intelligent observers at home in the project of a Union Bible for China. Many will read with special satisfaction the appended quotation from an article in a recent number of *The*

Church at Home and Abroad entitled, "The Crown of the Conference:"—

"It was definitely decided at Shanghai to bring out a union version of the Holy Scriptures in three forms, viz., one in what is known in China as High Wên-li, one in Easy Wên-li, and one in Mandarin. Missionaries writing from China often throw their readers at this distance into confusion by using different terms for one meaning. Where one correspondent says "Wên-li," others say "Classical." The terms are synonymous. A separate committee is appointed to carry forward each of these three versions, a circumstance which at once shows how large a number of missionaries of the very highest scholarship is to be found in China, for two of these committees number twelve each, and the third ten. Thirty-four men could be immediately named in whose Bible erudition and mastery of the thrice-difficult Chinese tongue their brethren have such confidence that they commit to them the sacred and momentous task of creating a version of the Holy Scriptures for an empire. Of these translators twelve are Englishmen, twelve Americans, ten Germans.

"Still the scope of translation is not covered when three general, or, so to speak, ecumenical, versions are planned. There remain the local dialects. Dr. Nevius says that there are now complete or partial renderings in the Shanghai, the Ningpo, the Fuchow, the Canton, the Hakka, the Amoy, and the Kin-hwa. And are these all distinct? Surely Babel contributed a liberal quota of linguistic confusion to the 'land of Sinim.' The Conference appointed a committee to consult upon the best method of bringing out renderings of Scriptures in these various vernaculars. The labors must be great, but the prize is commensurate. Millions are to be addressed.

"It might well be a subject of special prayer over all the world for the next few years that the translation committees in China may be guided by the Holy Spirit, as were the authors who wrote the Scriptures."

THE disciples of our Lord were first known as a Jewish sect. They spoke of themselves as those of "the way," the new "way" of life which must ever tend to life eternal. They also called each other "brethren," in token of goodly fellowship. They may have appropriated the title "saints" or "holy ones,"—not from spiritual pride, but because of a new consecration. Their enemies among the Jews often spoke of them as "Nazaries." The followers of Marius and Pompey had been known as Mariani and Pompeiani, while those of Christ in the Latin provinces came naturally to be recognized as *Christiani*. It is probable that the name originated from without, and was first used as a term of reproach. But its significance and appropriateness soon commanded universal recognition throughout Jewry and the Roman Empire. In Antioch "the great name of Christian, which was afterwards to echo through the ages to the end of time, was first formed on human lips."

It may be that believers generally acknowledged the name not only because it was appropriate in itself, but also for the reason that afterwards led Tertullian to its acceptance. Between the two words *χρίστος* and *χρηστός* (*Christos* and *Chrēstos*) there was but little difference in sound. The latter word signified "good, kindly, gracious," and so that Eastern fondness for finding a significance in the sound of words might in this instance be gratified by turning the term of reproach into an involuntary testimony to the character of those to whom it was applied.

By what name shall we who are servants of the Lord be called in the Chinese tongue? 信耶穌的人, "Men who believe in Jesus," might do as a descriptive title, but it is too cumbersome for a proper name. 耶穌的學生, "Students of Jesus," though often heard in this part of China, is scarcely adequate to the demand. 基督徒 seems to have a proper etymological meaning, but will it ever command popular utterance and ready use among Christians themselves? To our seeming it is both inappropriate and irreverent to call a chapel

耶穌堂—"Jesus Hall." We confess to equal dissatisfaction with the terms commonly used to signify the body of believers. It is unfortunate that 耶穌教, *Yeh Su Chiao* (Protestantism) and 天主教, *T'ien Chu Chiao* (Roman Catholicism) are much better understood in China than a more comprehensive designation. Perhaps "the worthy name" by which faithful witnesses for Christ are yet to be known will come from those outside the community of the brethren, and first as a sign of popular hatred and reproach.

Missionary News.

—Bishop Burdon spent some time, a few months since, at Foochow, examining native deacons and several catechists who were candidates for orders, examining some of the younger European missionaries in the language, and in presiding at the Conference. The Bishop also held a confirmation service, which he pronounced one of the most interesting he had ever known. The total number confirmed was fifty-four.

—Rev. Dr. C. R. Mills, of Tengchow, tells of a converted blind musician who is developing much zeal and tact in urging the claims of Christ upon his countrymen. Until recently he has supported himself and his aged mother by ballad-singing, but has abandoned this means of livelihood from a conviction that he could not consistently sing about the lying legends of the gods and the licentious conduct of bad men and women. The plan now is to make a Christian ballad-singer of him, and he has been practicing on a small parlor organ, diligently pre-

paring himself to take the field with an accordeon, when he will sing and play Christian hymns and recite the Gospel story.

—The Northern Presbyterian Mission at Ningpo rejoices in the successful working of what would seem to be a new method of evangelism. A number of well-equipped medical helpers are sent out into the country, each one accompanied by a band of preachers, and while the healing art is being applied the message of salvation is proclaimed. One band, with young Dr. Zee, labored in Tong-ying region, 200 miles south-west of Ningpo, where the people had not been friendly to the opening of a mission station. Here patients were numerous, and listeners who were not patients numbered not a few. In other places the indications attending this form of work are most hopeful.

We print herewith an exact copy, with translation, of the Sabbath-keeping notice which was put up in front of Messrs. Hok Lee & Co.'s Foochow store, in 1882:—

本行自今年正月爲始凡
遇禮拜之日暫停生理餘
日照常交易特此佈知
復利行啓

"Notice is respectfully given that our firm commenced business on the first month of the present year. We close on Sundays, but are open every other day of the week for the transaction of business. Hok Lee & Co."

The original board, with the letters engraved thereon, still remains in place; and while the store has been steadily closed on Sundays, on Wednesday evenings and on the Lord's Day, religious services were regularly conducted, during the life-time of the principal proprietor, in the "upper room" of the spacious building.

—By kind permission of Dr. Percy Mathews, of St. John's College, we are permitted to take this extract from a recent private letter of Dr. Hunter's, in which reference is made to the sad experience of himself and family in being driven out by mob violence from an interior city of Shantung province:—

"All my mail for five weeks was lost. The messenger who took it to

Tsi Ning arrived there just at the time a mob was in possession of our inn, and they stole all his things—bedding, my mail sack, &c., &c.

"But we escaped without personal injury; some of our goods were stolen and some broken, and we were threatened with violence unless we left the city. After four days more we were compelled to leave, else the inn would have been pulled down over our heads. We are now in Tsi Nan and purpose to go home in May, hoping to open the work on my return."

—Amid the numerous voices that have been heard ringing the change on matters affecting Ch'ung-king, it is the privilege of missionaries to witness and announce the steady growth of Christianity in a place that is destined to absorb yet more completely the earnest attention of the outside world. Of the many cheering signs in connection with Christian effort in Ch'ung-king the vigorous and healthy tone of a series of united services, which have just come to an end, is not the least encouraging. Twelve months ago a week of united meetings were held at the several mission stations, and the experiment proved so successful that a proposal to hold a similar series this Chinese New Year was received with general favour. Two or three missionaries were asked to sketch a programme, and the following list of subjects was drawn up:—

1st Night	Prayer Meeting.
2nd "	Subject	...	Thankfulness.
3rd "	"	C'tian Life: its battles & triumphs,	
4th "	"	"	its duties & helps.
5th "	"	"	its privileges.
6th "	"	The Witness of the Holy Spirit.	
7th "	"	Private, Family & Public Prayer.	
8th "	"	...	Consecration.

It was arranged that a missionary should conduct each service, give a short address bearing on the topic for the evening, and then invite remarks or prayer from the native brethren. The results far exceeded our anticipations. Each meeting was well attended; there was an

evident desire on the part of the converts to obtain spiritual profit; while it was also specially noticeable that the speaking on the part of the natives was better and more interesting than it was the previous year. Altogether, the meetings were more inspiring, and the workers in Ch'ung-king have good cause to thank God for a manifest deepening of the spiritual life of those who have been constrained to enter the Church. The fact that there are now four Protestant missionary Societies actively at work in this city and that foreigners and natives are able to unite in such harmonious meetings, augurs well for future prosperity. Less than five years ago the little Church in Ch'ung-king was born weak and demoralized; to-day it is comparatively strong and united, and with God's blessing will become—what we all hope and pray it may become—a powerful witness for Christ in a very dark and somewhat hostile locality.—[*L. Wallace Wilson.*]

—Mr. T. Gatrell, of the American Bible Society, sends to the office in Shanghai a very encouraging account of a recent journey of his in Chihli province. His observations of mission work along the line of travel are given:—

“At a village called Pu-an-tuan, 140 *li* south of Peking, there is a large revival taking place. The whole of the population seem anxious to hear the Gospel. There is a native pastor there who is working very faithfully, and God is richly owning his labor.

“At Pao-ting Fu, in the city and also in the country, whole villages are enquiring after the doctrine; at one place in particular, about 90 *li* distant from the city, there are a number of women who are begging for some foreign lady missionary to come and teach them.

“There is a very able corps of Chinese preachers there who are

doing a very good work in the absence of a foreign pastor. Dr. Merritt of course has enough to keep him busy in his hospital, so he has not time to do much pastoral work.

“The surrounding country has been very much flooded, and it seems that the people have been exercised thereby and are learning righteousness while God's judgments are abroad in the earth. At U-cho the people are very kindly disposed to Christianity, and they know a good deal of the doctrine from having heard it preached by a native pastor and also through the family of Christians who have been there for 24 years. I spent Sunday at their house, and they were constantly saying how much they wished a foreign pastor would come and live there. I exhorted them to pray the Lord of the harvest that He would thrust forth more labourers.

“On the road from U-cho to Kalgan I met a man 75 years of age, who was very much interested in the doctrine. He said he had lived a very sinful life and felt he must answer for it some day; he said he would like to “t'sa ch'ü,” i.e., to wipe away, thirty years of his life. He was pointed to the Lamb of God who taketh away the sin of the world, and who has already atoned for sins. At Kalgan there has been quite an ingathering into the Church just lately, and there are many more who are ready to be received as members. The heaven is working mightily.”

—A little to the N. E. of the city of Ching-chow Fu, Shantung, where I reside, is a permanent Manchu camp. This Manchu city (for the camp is walled and built as substantially as a city) has been intensely anti-foreign for a long time. When Mr. Richard first settled in Ching-chow Fu, at the time of the first great famine in Shantung some twelve or thirteen years ago, notices were posted up by the Manchus forbidding their people

under dire penalties, to have anything to do with the foreigners. Neither have any of us dared to enter the city until quite recently. Now, however, a great change is passing over the place. Through the medical labours of Dr. Watson and his wife, many of the Manchus have become quite friendly. About ten come to me regularly every week for Christian instruction, and more earnest, truly sincere disciples I have never had. All our Christians who have met them give them the same high character. Probably about sixty per cent. of the inhabitants of the Manchu city are still unwilling to have anything to do with us, but I am hoping through imparting regular, systematic instruction to those who are willing to come and receive it to be able to leaven the whole city. I have not met any Manchus elsewhere, but those with whom I have had intercourse here strike me as being much more open-minded and more manly than the average man among the Chinese. Their bearing, too, is more dignified. We have been now established in Chingchow Fu long enough to live down all prejudices; and, owing to the large sums distributed recently in the district for famine relief purposes, are surrounded by an exceedingly friendly people. I am trying to reach the shop-keepers and others of the city by inviting them to magic lantern lectures of an evening, and am doing so with some success.

Will those readers of THE RECORDER who have started shops in the interior for the sale of Christian literature, kindly let me know their opinions of this method of mission work, and the principles upon which they carry on the shops? I shall be glad to have information on this topic, either by private letter, or through the columns of THE RECORDER, as may be deemed the more advisable.—

[C. Spurgeon Medhurst.]

—The American Missionary Association is carrying on a successful and promising enterprise, both among Chinese in the States and in their native land. The annual statement of this Association, for 1890, we reproduce for the encouragement of Christian workers in China:—

“In our Chinese work we report eighteen schools, two more than last year, and a new chapel has been dedicated at Riverside, Cal. Our Chinese mission buildings are plain frame structures, with a school-room used for religious meetings, kept in a neat condition and ornamented with Chinese bric-a-brac; they have also living rooms attached to accommodate a few of the members when sick or out of a situation. The pupils are all young men. The Bible is a prominent text-book, and the schooling is in order to Christianize the scholars. Every session is closed with a distinctively religious service. The Chinese pupils themselves are very liberal in the support of the mission, and in taking up work for their native land. In connection with a mission which the Association of Christian Chinese is supporting in Hongkong, they have already built a chapel, in which is held daily preaching; they have opened several free schools. One Christian Chinaman assumes the salary of a Christian Chinese physician, who has been educated to the American practice; and another Chinaman pays for the medicine to be used by him, and this physician goes along with the preaching evangelist, who is sustained by the Central Committee. The amount raised last year by their Association for the work in California and in China is \$2,500.

Statistics of Chinese Work.

Schools, 18; teachers, 33; pupils, 1310; ceased from idolatry, 204; give evidence of conversion, 159.”

—THIBET.—The Moravians have a mission in this most inaccessible region. The mission premises lie about 9400 feet above sea level, and 1000 feet above the narrow ravine, down which the foaming torrent of the Sutlej rushes. The village of Poo is the largest in that remote district, but the high passes leading to it are very difficult at all times, and impassable for a good part of the year. Here live and labor a missionary pair, occupying a post about as isolated as any mission field on the face of the earth. Their nearest post-office is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this outpost has been faithfully held, as a centre for evangelistic labors.—[*The Missionary Review.*]

THE JAPANESE IN SHANGHAI.

It is to "the regions beyond" the thoughts go, of all newly arriving workers into this land, and we were no exception to the rule when we came to Shanghai from our New England home,—myself, wife and her sister,—a year ago last fall.

We came not as *sent* by any Society or Board; we were not specified for any field,—we only knew that the Lord had called us to go to China; once there, we expected, as to Abraham of old, He would *show* us whither He had it in mind to establish us for His work.

We naturally thought, however, of "the interior;" and not for a moment did we expect to find a new field in so settled a missionary location as Shanghai. Yet here,—in the midst of one of the oldest established centres, amidst the many workers designated to the Chinese, and who had therefore no liberty to take up any other than that,—was a representation of pure heathenism, for

whom nothing had been done to lead them to the light. His eye, which is always lifted up "on the fields" and who sees them—oh so white!—already to harvest, had seen their bondage and heard their cry, and He had set about it to send them, too, the blessed Gospel of their redemption from sin and death. As you have asked me, dear Mr. Editor, to give a little account of the work, and how it originated, I gladly do so.

We had been here some four months, and in much prayer as to where the Lord would have us begin to work, meantime studying *kwan-hwa*, when I one day received a letter from a dear friend at Hankow. He told me of a young Japanese who at one time lived there, and often came to his room to read the Scriptures, his object being the English language; but he thought he was not far from the kingdom as the result of his readings.

This young man was now living in Shanghai, and had written him expressing regret at the loss of that privilege, asking if he could introduce him to any here whose help he might in like manner obtain.

At this suggestion, I looked up the young man, and the following Sabbath afternoon, he and a friend he introduced came to my house to read the English Testament. They each understood enough English to take in explanations, &c., so we made progress. It was arranged they should take a lesson every week evening, and they were told that any friends of theirs would be gladly added to the class. In the next week or two, almost every evening a new face would appear in the door smiling and bowing their introduction to the Japanese Bible School. Soon we had a regular class of from eight to ten each evening. We read a chapter in Japanese and in English, followed by questions, explanations and—the Gospel. It was not long before a new application was made. This

time a lady called; she desired to know if our school was limited to males, and if not she earnestly desired to acquire English too. Thus an afternoon hour was given by my wife or her sister, and they soon had another student apply. This time a poor amah. She said she could not read anything, Japanese or English, but she so wanted to know about the Christian religion, for she knew she some day would have to die, and "she wanted to die proper," and her tears proved how real was her heart-hunger.

Others followed, of either sex, and our occupation increased, so that our time was well filled with teaching.

One feature of the work we were much struck with. At the first, when the chapter was finished, and we pushed back our chairs to have the talk, the lack-lustre eye would indicate but little interest in the subject. In a little while, however, a change came. Some remark caught the attention, and a listener was aroused; presently eyes, lips, the whole face, would be lit up with the dawn of a new existence, and thereafter the diligent attention to the matter read and expounded was as great or greater as before the sound of words and phrases in the coveted language.

We have probably, in the twelve months we have been in operation, had the privilege to open up the Gospel message to upwards of a hundred; and few, if any, had ever heard or read a word of it before.

The work has now developed into the routine of a mission.

On Sabbath morning we have our Sabbath-school. My wife has a class of children, her sister of women, and I have from fifteen to twenty-five young men studying the Bible topically,—noting down and looking up the proof-texts, and carefully weighing their statements, thus grounding themselves in the principles of Christian truth.

In the afternoon we have a Gospel service. The Lord always

seems to provide us with an interpreter amongst them, and in this department we have been much indebted to a dear young Christian brother, well known in our midst in Shanghai, who though a "foreigner" has the colloquial Japanese very naturally, having acquired it from childhood.

The young men are very free to lead in prayer, and recently we have had our song service improved by the advent of a beautiful new Japanese Hymn-book, just brought out in Japan,—a great addition to Christian service in that land I am sure. Our dear brother, Mr. Verity, of the American Bible Society, has taken in hand to teach our young men Western notation an hour a week, which is eagerly taken up by these omnivorous students.

We have a daily morning school for children, with assistance of a native teacher. Four evenings of the week we pursue the original form of the work, reading and commenting on the Scriptures to an average of from 15 to 20 young men, dividing them into classes as far as we can. We greatly need help in this work. My sister-in-law and I have them between us, but the grading might profitably employ at least one if not two more teachers. The afternoon is occupied with occasional students and visiting. We have access to the best class socially here, and valuable work can be done in personal contact thus. A women's class for knitting and fancy work has been organized, in order to cultivate this form of the work.

Recently some new openings have been given us. Quite a number of boys from the Buddhist schools have been coming, and our attention has been directed to the feasibility of an all-day school for such as these. Many poorer class families would thus be reached, whom we have not yet been able to get at. The young men have formed a Young Men's Christian

Association and sustain a weekly prayer-meeting amongst themselves. They also are diligent readers of a lending library we have opened with a valued contribution of books from the Japanese Tract Society.

We have not yet organised a Church, but there are several with us that were church members in Japan, and there are probably ten or twelve who desire to make their public confession of the faith they have embraced.

So far, the work has been carried on in our own house; and since we entered upon the work of "THE MISSIONARY HOME" there has been no conflict or division of interest. We look forward, at no distant day, to *house* both in a "Home" and "mission premises" adapted to all their requirements.

Meantime, inquiry is being made for a suitable married couple for native assistance in pastoral and teaching work.

The work has never flagged in interest; and it is worthy of note that not a single step of the work has originated with us. In some unlooked for way every part has been opened to us. The day school, the prayer circle, the Y. M. C. A., the library, the Sabbath morning school, the home visitation, have all been suggested by themselves, or had its beginning from without. How truly the Lord does "lead" in His work!

I dare not further trespass on your space, or I would gladly testify of very precious experiences of the deep and real interest manifested in the truth. Many of our students have told us they had never heard the Gospel before, or opened a Bible,—sometimes the way they are handled makes this very evident. At all hours of the day we have inquiries, indicating a heart aroused and a mind at work in earnest in its searching after truth.

It was sometime before we realised that this was indeed the Lord's

designed work for us in sending us here, but we do praise Him much for giving us such a real and promising corner of His vineyard to work in. Beloved, remember this work in your prayers.

EDWARD EVANS,

*The Japanese Bible School and Missionary Home and Business Agency,
8, Seward Road, Shanghai.*

Personal.

The venerable and honored Rev. A. P. Happer, D.D., of Canton, who first came to China forty-seven years ago, is about to return to America. His post-office address will be Glenshaw, Allegheny Co., Penn.

Rev. J. W. Stevenson, Deputy Director of the China Inland Mission, having turned over the duties of his office to Rev. J. Hudson Taylor, Director, is now on his way home.

Mr. and Mrs. S. Dyer, of the British and Foreign Bible Society, have taken their departure for England. Mr. Dyer, besides filling with ability and success the position of Bible Agent for Mid-China, has commended himself to the respect and grateful memory of the Shanghai Free Christian Church for his ministry in the Sunday morning services at Masonic Hall.

Bishop Goodsell, of the Methodist Episcopal Church, U. S. A., preached in Union Church, Shanghai, Sunday morning, March 22, a discourse characterized by impressive thought and striking imagery. Rev. Leslie Stevens, who accompanies the Bishop in his visitations to missions in Central China, acceptably filled the pulpit on the evening of the same day.

Mr. Gibson, of Swatow, writes: "I leave for home on furlough by mail for Hongkong, 5th March. My home address will be 36 Windsor Terrace, St. George's Road, Glasgow."

Diary of Events in the Far East.

February, 1891.

24th.—The French guards at Binoi, Tongkin, attack and nearly annihilate a notable band of pirates at Phuongdao.

March, 1891.

1st.—Formal opening of the Chungking Customs by the Commissioner, the British Consul and the Taotai.

3rd.—The Foreign Ministers were received in audience by the Emperor to-day at the Tsz Kuang Ko.

5th.—Heavy fall of snow at Peking— $3\frac{1}{2}$ inches.

6th.—The steamer *Independent* sails from Macao with 650 Chinese laborers for Mexico, who were promised work on rail-road.

10th.—A meeting of British residents held at the Club, to protest against the proposed changes in the judicial establishment and consular service in China.

18th.—The Port of Chungking officially declared opened to foreign trade.

20th.—Total loss of the S. S. *Queen Elizabeth* on Ikesima, 20 miles from Nagasaki. No lives lost.

Missionary Journal.

BIRTHS.

At Macao, Feb. 6th, the wife of Rev. T. McCLOY, of a daughter.

At Han-chung Fu, Shensi, Feb. 12, the wife of Dr. WILSON, C. I. M., of a daughter.

At Shanghai, Mar. 23rd, the wife of Mr. A. COPP, of twins, a boy and a girl.

DEATHS.

At Windsor, Conn., U. S. A., Feb. 16, 1891, KATE C. WILSON, the wife of Rev. F. V. MILLS. Aged 34 years.

MARCH.—Mrs. STANLEY P. SMITH, of typhus fever.

ARRIVALS.

ON March 7th.—Messrs. JOYCE, ENT-WHISTLE and GOULD, from Australia for C. I. M.

ON March 10th.—Messrs. CARL J. ANDERSON, RICHARD BECKMAN, A. T. JOHNSON, A. W. GUSTAFSON, A. WITZELL, N. S. JOHNSON, Misses C. MADSEN; E. PETERSON, H. CARLSON, E. GUSTAFSON, C. ANDERSON, M. NELSON, C. PETERSON, F. ANDERSON, L. AMUNDSEN, from U. S. A. for C. I. M.

At Shanghai, Mar. 21, Mr. JAMES C. W. DAWSON and wife, unconnected, from Dublin, Ireland, for Shantung.

ON March 21st.—For the Swedish Baptist Mission, Rev. Mr. Vintgren.

DEPARTURES.

REV. J. W. STEVENSON and Miss STEVENSON, for England, March 7th. Also Dr. SMITH, of L. M. S., for England.

FROM Shanghai, Mar. 11th.—Mr. and Mrs. S. DYER, of the British and Foreign Bible Society, for England.

ON March 21st.—REV. J. E. and Mrs. CARDWELL, for England.

FROM Shanghai, March 21.—Rev. F. E. and Mrs. MEIGS and child, of the Foreign Christian Missionary Society, for U. S. A.; Rev. H. M. and Mrs. WOODS and 2 children, of the Southern Presbyterian Mission, Tsing-kiang-pu; Rev. J. H. LAUGHLIN, wife and infant, of Northern Presby. Mission, Weibien, for U. S. A.

FROM Shanghai, Mar. 21st. Miss MILLIGAN, of the Church Mission, Ningpo, and two children of Rev. R. SWALLOW, Ningpo, for England.

